

تعلم  
القرآن الكريم نطقاً ونطقاً

# Study the NOBLE QUR'ÂN

## Word-for-Word

Volume 1

Part 1-10

For the first time  
Word-for-word English translation  
to increase the awareness of  
the Arabic Verses

Compiled by  
D ARUSSALAM



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Riyadh, Houston, New York, Lahore



[illegible]



# تعلم القرآن الكريم لفظاً لفظاً

## *Study the Noble Qur'ân Word-for-Word*

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



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تعلم القرآن الكريم معنا

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English



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تَعْلَمُ الْقُرْآنَ الْحَرَامَ لَفْظًا لَفْظًا

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the English Translation of

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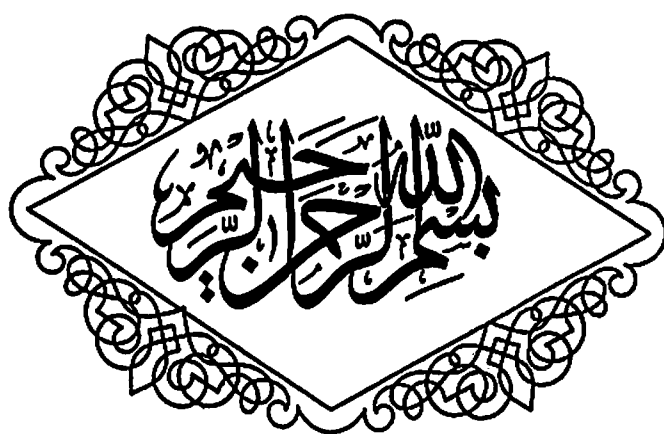


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر : ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَتَرَعَلَى قُلُوبِ أَفْفَالِهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a **guidance** for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

**Abdul Malik Mujahid**

General Manager

November 1999



## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

the Most Gracious (of) Allah ① in the Name ②  
(is) to Allah ③ all praise ④ the Most Merciful ⑤  
the Most Gracious (of) the worlds ⑥ the Lord ⑦  
الْأَرْحَمِ ⑧ the Most Merciful ⑨ مَلِكِ ⑩ the Day ⑪ of the Day ⑫ of the Day ⑬ of the Day ⑭ of the Day ⑮ of the Day ⑯ of the Day ⑰ of the Day ⑱ of the Day ⑲ of the Day ⑳ of the Day ㉑ of the Day ㉒ of the Day ㉓ of the Day ㉔ of the Day ㉕ of the Day ㉖ of the Day ㉗ of the Day ㉘ of the Day ㉙ of the Day ㉚ of the Day ㉛ of the Day ㉜ of the Day ㉝ of the Day ㉞ of the Day ㉟ of the Day ㊱ of the Day ㊲ of the Day ㊳ of the Day ㊴ of the Day ㊵ of the Day ㊶ of the Day ㊷ of the Day ㊸ of the Day ㊹ of the Day ㊺ of the Day ㊻ of the Day ㊼ of the Day ㊽ of the Day ㊾ of the Day ㊿ of the Day  
and You ① we worship ② You Alone ③ (of) Resurrection ④  
the Way ⑤ guide us to ⑥ we seek help ⑦ Alone ⑧  
الْمُسْتَقِيمَ ⑨ the Straight ⑩ the Way ⑪ الَّذِينَ ⑫ (of) those ⑬ أَنْعَمْتَ ⑭ (of) those ⑮ الْمَغْضُوبِ ⑯ not ⑰ غَيْرِ ⑱ on them ⑲ عَلَيْهِمْ ㉑ You have bestowed your Grace ㉒ (of those) ㉓ الضَّالِّينَ ㉔ nor ㉕ وَلَا ㉖ upon them ㉗ عَلَيْهِمْ ㉘ those) your anger is ㉙ who went astray

### Sûrat Al-Fâtihah

#### (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْعَلَمِ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Alif-Lam-Mim ﴿١﴾ that the Book ﴿٢﴾ in it a guidance ﴿٣﴾ for the pious ﴿٤﴾ who believe in unseen (unperceivable humanly apparently) and perform the prayer ﴿٥﴾ and out of what they spend they provided them ﴿٦﴾ and who believe ﴿٧﴾ in what has been revealed (sent down) in what was revealed before you ﴿٨﴾ and in the Hereafter ﴿٩﴾ they believe with certainty ﴿١٠﴾ and those (are) their Lord ﴿١١﴾ from guidance ﴿١٢﴾ and those (are) the successful ﴿١٣﴾ the successful ﴿١٤﴾ whether to them same disbelieve ﴿١٥﴾ or not warn them do not (you) warn them not ﴿١٦﴾ they would believe

## Sûrat Al-Baqarah

## (The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of



Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*]. 4. And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injîl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يَخْتَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and on their hearts قُلُوبِهِمْ on Allah الله (has) set a seal خَتَمَ (there is) غِشْوَةً their eyes أَبْصَارِهِمْ and on their hearings سَمْعِهِمْ وَلَهُمْ a covering عَذَابٌ a great عَظِيمٌ ﴿٧﴾ and of النَّاسِ people (mankind) مَنْ (there are some) who يَقُولُ say آمَنَّا and in the Last الْآخِرُ and in Day وَيَأْتِيهِمْ in Allah الله we believe وَمَا the Last الْآخِرُ and in Day وَيَأْتِيهِمْ in Allah الله they deceive يَخْتَدِعُونَ believe ﴿٨﴾ they هُمْ not they deceive يَخْتَدِعُونَ while (do) not وَمَا believe and those who they perceive يَشْعُرُونَ ﴿٩﴾ and do not وَمَا themselves أَنفُسَهُمْ except إِلَّا أَنفُسَهُمْ and increased فَزَادَهُمُ (is) a disease مَرَضٌ their hearts قُلُوبِهِمْ in فِي قُلُوبِهِمْ their hearts مَرَضًا Allah الله them (in) disease وَلَهُمْ (is) عَذَابٌ and for them tell يَكْذِبُونَ ﴿١٠﴾ they used to كَانُوا for what بِمَا a painful torment أَلِيمٌ lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and

perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٢﴾ وَإِذَا قِيلَ لِلَّذِينَ ءَامَنُوا ءَامِنُوا بِمَا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٣﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا (you) do not to them لَهُمْ it is said and when وَإِذَا they perceive (you) make mischief in the earth قَالُوا they say إِنَّمَا only we (are) مُصْلِحُونَ ﴿١٠﴾ peace-makers أَلَا verily إِنَّهُمْ they are هُمُ they are الْمُفْسِدُونَ ﴿١١﴾ mischief-makers وَلَكِنْ but لَا do not يَشْعُرُونَ ﴿١١﴾ they perceive (are) mischievous and when وَإِذَا they say قَالُوا (other) people believe كَمَا as ءَامِنُ believe they say قَالُوا (other) people believe كَمَا as shall we believe أَنُؤْمِنُ كَمَا as shall we believe السُّفَهَاءُ the fools أَلَا the fools they (themselves are) هُمُ they verily إِنَّهُمْ they meet لَقُوا and when وَإِذَا they know يَعْلَمُونَ ﴿١٢﴾ but لَا they say قَالُوا those (who) ءَامِنُوا believe قَالُوا they say إِنَّمَا we believe وَإِذَا we believe قَالُوا they privately meet خَلَوْا إِلَىٰ their devils شَيَاطِينِهِمْ to (evil geniuses) قَالُوا they say إِنَّا truly we (are) مَعَكُمْ with you إِنَّمَا only we مُسْتَهْزِءُونَ ﴿١٣﴾ (were) mocking

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُدُ فِي ظُلُمَاتِهِمْ يَمْعُهُونَ ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رِيحَتْ بِمَحَرَّتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٥﴾ مِثْلَهُمْ كَمِثْلِ الَّذِينَ اسْتَوْفَدْنَا فَلَئِمَّا أَصَاءَتْ مَا حَوْلَهُمْ دَهَبَ اللَّهُ بِنُورِهِمْ وَزَكَّاهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٦﴾ ضَمَّ بَيْنَهُمْ عَمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٧﴾



and gives them rope وَتَدْمُ at them يَمْ يَمْ mocks يَسْتَهْزِئُ Allah الله  
 they wander يَتَفَتَّهُونَ their wrong-doings يَفْعَلُونَ (increases) فِي  
 blindly أُولَئِكَ those are الَّذِينَ they who اشْتَرَوْا purchased الصَّلَاةَ  
 error بِالْهَدْيِ for guidance فَمَا so did not رِيحَتْ bring profit يَحْدَرُهُمْ  
 guided مُهْتَدِينَ they were كَاوُوا and not وَمَا their commerce  
 (of one) who الَّذِي (is) like a parable كَثَلِ their parable مَثَلُهُمْ  
 what مَا it lighted أَصْنَاءَ then when فَلَمَّا a fire نَارًا kindled اسْتَوْفَدَ  
 their هَوَاهُمْ Allah الله took away ذَهَبَ (was) around him حَوْلَهُ  
 (do) not لَا darkness ظَلَمَتْ in فِي and left them وَرَكَهُمْ light  
 so بَصِيرُونَ (17) they see صُمْ they are deaf بَكْمُ (they are) dumb عُمًى blind فَهُمْ  
 return يَرْجِعُونَ (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرَقٌّ يَجْعَلُونَ أَصْوَعَهُمْ فِيءَ إِذْ أَنبَأَهُم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ  
 بِالْكَافِرِينَ (15) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ  
 بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (16) يَأْتِيهِمُ النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ  
 لَعَلَّكُمْ تَتَّقُونَ (17)

wherein فِيءَ the sky السَّمَاءِ from مِّنَ like rainstrom كَصَيْبٍ or  
 they يَجْعَلُونَ and lightning وَرَقٌّ and thunder وَرَعْدٌ darknesses ظُلُمَاتٌ  
 their ears إِذْ أَنبَأَهُم in فِيءَ their fingers أَصْوَعَهُمْ thrust (they put)  
 and death الْمَوْتِ for fear of حَذَرَ thunder claps الصَّوَاعِقِ from  
 almost يَكَادُ the disbelievers بِالْكَافِرِينَ (15) encompasses مُحِيطٌ Allah  
 الْبَرْقُ the lightning يَخْطَفُ their sight أَبْصَارَهُمْ snatches away  
 in it فِيءَ they walk مَشَوْا for them لَهُمْ it flashes أَضَاءَ whenever  
 they stand قَامُوا against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَا

still وَلَوْ and if شَاءَ Allah ﷻ willed لَذَهَبَ He took away يَسْمِعُهُمْ their hearing وَأَبْصَرَهُمْ their sight إِنَّك certainly Allah ﷻ عَلَى O يَا أَيُّهَا النَّاسُ (is) All-Powerful قَدِيرٌ ﴿٢٠﴾ things شَيْءٍ all over كُلِّ Who خَلَقَكُمْ your Lord رَبِّكُمْ worship عِبُدُوا mankind! so that you may تَتَّقُونَ ﴿٢١﴾ before you مِن قَبْلِكُمْ and those وَالَّذِينَ you become pious

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

الَّذِي Who جَعَلَ made لَكُمْ for you الْأَرْضَ the earth فِرَاشًا a resting place وَالسَّمَاءَ and the sky بِنَاءً as a canopy وَأَنْزَلَ and sent down مِنَ the sky السَّمَاءِ from مَاءَ the sky (water) rain فَأَخْرَجَ (from) الثَّمَرَاتِ fruits (food) رِزْقًا as a provision لَكُمْ therewith فَلَا so (do) not تَجْعَلُوا set up لِلَّهِ unto Allah أَنْدَادًا rivals وَأَنْتُمْ while you تَعْلَمُونَ know ﴿٢٠﴾ وَإِنْ كُنْتُمْ in فِي you are رَبِّرَ doubt مِمَّا نَزَّلْنَا about what رِزْقًا We sent down عَلَى to عَبْدِنَا Our slave فَأْتُوا then produce بِسُورَةٍ a Surah (chapter) مِثْلِهِ of your witnesses (supporters) شُهَدَاءَكُمْ and call وَادْعُوا like of it besides اللَّهِ Allah إِنْ if كُنْتُمْ you are صَادِقِينَ ﴿٢١﴾ truthful

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a





وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾ الَّذِينَ يَفْضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

﴿٦٦﴾ إِنَّ اللَّهَ verily لا Allah لا يَسْتَحْيِ is ashamed or disdains أَنْ يَضْرِبَ (of) a مَثَلًا even مَا a parable or similitude قَوْفَهَا and (even) something فَمَا mosquito more (insignificant) than it الَّذِينَ they know قَالُوا believe (those) who and as for قَالُوا and for رَبِّهِمْ their Lord وَأَمَّا that it is الْحَقُّ the truth مِنَ the truth الَّذِينَ those who كَفَرُوا disbelieve قَالُوا they say مَاذَا what أَرَادَ did intend اللَّهُ Allah يَهْدِي by this مَثَلًا parable or similitude يُضِلُّ by it and He guides وَيَهْدِي many كَثِيرًا by it He misleads كَثِيرًا many وَمَا (does) not يُضِلُّ He misleads بِهِ by it إِلَّا except the الْفَاسِقِينَ the disobedient ones الَّذِينَ those who يَفْضُونَ break عَهْدَ covenant of اللَّهُ Allah (of) مِنْ بَعْدِ after مِيثَاقِهِ its ratification وَيَقْطَعُونَ and sever مَا what أَمَرَ ordered اللَّهُ Allah بِهِ (for it) أَنْ which to be يُوصَلَ joined وَيُفْسِدُونَ and do mischief فِي in (on) الْأَرْضِ the earth أُولَٰئِكَ they هُمُ it is they الْخَاسِرُونَ (they) who (are) the losers ﴿٦٧﴾

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

كَيْفَ how تَكْفُرُونَ you disbelieve بِاللَّهِ in Allah وَكُنْتُمْ while you were أَمْوَاتًا lifeless فَأَخْيَكُمُ then ثُمَّ and He gave you life ثُمَّ then يُبْئِئِكُمْ will bring you to life ثُمَّ then He would give you death (is) إِلَى then إِلَيْهِ unto Him تَرْجِعُونَ ﴿١٥﴾ He هُوَ you will be returned (is) إِلَى the earth الْأَرْضِ (is) in فِي what مَا for you لَكُمْ created Who خَلَقَ then ثُمَّ all جَمِيعًا (He ascended) أَسْتَوَى He turned (is) إِلَى to السَّمَاءِ the heaven فَسَوَّاهُنَّ seven سَمَوَاتٍ and He made them كُلِّ and He of every شَيْءٍ عَالِمٌ ﴿١٦﴾ All-Knower (is) وَإِذْ and when قَالَ said رَبُّكَ Your Lord لِلْمَلَائِكَةِ to the angels إِنِّي am إِيَّيْ verily I am جَاعِلٌ a successor (mankind with خَلِيفَةً the earth الْأَرْضِ in فِي going to place those who مَنْ in it فِيهَا will You place أَتَجْعَلُ they said قَالُوا free will) يُفْسِدُ will make mischief فِيهَا in it وَتَسْفِكُ and will shed الدِّمَاءَ the blood وَنَحْنُ while we تُسَبِّحُ glorify بِحَمْدِكَ with Your praises and thanks وَتُقَدِّسُ and sanctify لَكَ you قَالَ He said إِنِّي indeed I أَعْلَمُ know مَا what لَا (do) not تَعْلَمُونَ ﴿١٧﴾ you know

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) 29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣١﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَاءِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٢﴾

وَعَلَّمَ and He taught آدَمَ Adam الْأَسْمَاءَ the names كُلَّهَا all of them ثُمَّ then عَرَضَهُمْ He showed (set) them عَلَى the angels الْمَلَائِكَةِ before فَقَالَ

كُنْتُمْ if إن these هَؤُلَاءِ the names of بِأَسْمَاءُ tell me أُنَبِّئُكَ and said  
لَا Glory is to You سُبْحَانَكَ they said قَالُوا truthful صَادِقِينَ ﴿٦٦﴾ you are  
You taught عَلَّمْنَا what مَا except إِلَّا we have لَّا knowledge عِلْمُ no  
the All-Knower الْغَلِيمُ You (Alone are) أَنْتَ verily You إِنَّكَ us  
inform them أُنَبِّئُهُمْ O Adam يَكَادُمُ He said قَالَ the All-Wise الْحَكِيمُ ﴿٦٧﴾  
of بِأَسْمَاءِهِمْ he informed them أُنَبِّأَهُمْ and when فَلَمَّا of their names بِأَسْمَاءِهِمْ  
that إِنَّي (to) you لَكُمْ I tell أَقُلْ (did) not أَنْتُمْ He said قَالَ their names  
(of) the heavens السَّمَوَاتِ unseen (secrets/hidden facts) غَيْبَ know أَعْلَمُ I  
وَالْأَرْضِ and the earth وَأَعْلَمُ and I know مَا what بَدُونَ you reveal وَمَا  
concealing تَكْتُمُونَ ﴿٦٨﴾ you have been كُنْتُمْ and what

**31.** And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." **32.** They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." **33.** He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٦﴾ وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ

[illegible]



from what وَمَا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan  
 get you down أَهْبَطُوا and We said وَقُلْنَا in it فِيهِ they were  
 in (on) فِي and for you وَلَكُمْ as an enemy عَدُوًّا to others لِبَعْضٍ some of you  
 for إِلَى and a livelihood وَمَتَّعَ (is) a dwelling place الْمُسْتَقَرَّ the earth الْأَرْضَ  
 a (specific) time حِينًا ﴿١٧﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." 36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَلَقَّحْ أَدَمَ مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٧﴾ فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى  
 فَمَنْ يَبْعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
 خَالِدُونَ ﴿١٩﴾ يٰٓبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَازَهُبُونَ ﴿٢٠﴾

words فَلَقَّحْ his Lord رَبِّهِ from Adam أَدَمَ then received  
 (is) فَتَابَ He عَلَيْهِ (on) him إِنَّهُ هُوَ verily He التَّوَّابُ (is)  
 We said فَلَمَّا the Most Merciful الرَّحِيمُ ﴿١٧﴾ the Acceptor of repentance  
 أَهْبَطُوا and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down  
 يَبْعَ then whoever فَمَنْ هُدًى from Me يَأْتِي comes to you  
 عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَايَ follows  
 but those وَالَّذِينَ shall grieve يَحْزَنُونَ ﴿١٨﴾ they هُمْ and not وَلَا on them  
 who كَفَرُوا disbelieved وَكَذَّبُوا and denied بِآيَاتِنَا Our Signs  
 in it هُمْ (of) the Fire النَّارِ dwellers أَصْحَابُ they are  
 خَالِدُونَ ﴿١٩﴾ O Children يٰٓبَنِي إِسْرَءِيلَ shall abide forever أَذْكُرُوا of Israel  
 I bestowed أَنْعَمْتُ which الَّتِي My Favour يَتَّبِعُوا remember  
 I shall fulfil أُوفِ My Covenant بِعَهْدِي and fulfil وَأَوْفُوا upon you  
 (you) fear فَازَهُبُونَ ﴿٢٠﴾ and Me alone وَإِنِّي your covenant بِعَهْدِكُمْ

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَمَا آمَنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٣٧﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْمُونَ ﴿٣٨﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٩﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنتُمْ لَتَكُنَّ مِنَ الْكَاتِبِينَ ﴿٤٠﴾ أَفَلَا تَعْقِلُونَ ﴿٤١﴾

وَمَا آمَنُوا I have sent down أَنزَلْتُ in what بِمَا and believe and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِمَا confirming تَكُونُوا be أَوَّلَ first كَافِرٍ disbeliever بِهِ in it وَلَا and (do) not تَشْتَرُوا buy بِآيَاتِي with My Verses ثَمَنًا price قَلِيلًا small and Me وَإِنِّي. فَاتَّقُونَ (alone) the truth الْحَقَّ mix and (do) not وَلَا fear تَلْبِسُوا and (not) conceal the truth بِالْبَاطِلِ with the falsehood وَتَكْتُمُوا while you وَأَنتُمْ تَعْمُونَ know وَأَقِيمُوا and perform الصَّلَاةَ the prayer وَارْكَعُوا Zakat and give الزَّكَاةَ with مَعَ and with الرَّاكِعِينَ ﴿٣٩﴾ أَتَأْمُرُونَ those who bow down (on the) النَّاسَ do you enjoin تَنْسَوْنَ piety and righteousness أَنفُسَكُمْ and you forget وَتَكْتُمُوا the truth while you وَأَنتُمْ yourselves أَفَلَا the Scripture الْكِتَابَ recite تَعْقِلُونَ do not you understand

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ احسرا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253) 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). 43. And perform As-

*Salât (Iqâmat-as-Salât)*, and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٩﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ قَرِيبُونَ ﴿٢٠﴾ يُذَكِّرُوا نَسِيتُ أَتَىٰ أَنفُسِكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿٢١﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٢﴾

وَأَسْتَعِينُوا and prayer وَالصَّلَاةِ in patience بِالصَّبْرِ and seek help وَإِنَّهَا and truly it is . لَكَبِيرَةٌ very hard إِلَّا except عَلَى the الْخَاشِعِينَ on . الَّذِينَ humble minded يَظُنُّونَ who realize أَنَّهُمْ that surely they مُلَاقُوا that they رَبِّهِمْ their Lord وَأَنَّهُمْ are going to meet (of) Israel رَبِّهِمْ O Children يُذَكِّرُوا are going to return أَنفُسِكُمْ I bestowed which أَتَى My Favours remember فَضَّلْتُكُمْ and that I preferred you عَلَى all الْعَالَمِينَ over shall not يَوْمًا a Day (when) وَاتَّقُوا the worlds and fear لَا anything شَيْئًا another (person) عَنْ نَفْسٍ a person will be accepted مِنْهَا intercession شَفَعَةٌ from him وَلَا compensation (ransom) عَدْلٌ from him will be taken وَلَا and not هُمْ they يُنصَرُونَ ﴿٢٢﴾ would be helped

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَذِّنْكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ

مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَجْبَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

وَإِذْ We delivered (saved) you مَجَّيْنَاكُمْ and (remember) when from آلِ فِرْعَوْنَ people who were afflicting you يَسُوءُكُمْ (of) Pharaoh you سَوَاءٌ (with) a horrible (evil) torment يَذِّبُونَ killing أَبْنَاءَكُمْ your sons وَبَسَّخِيُونَكُمْ and let live (sparing) نِسَاءَكُمْ your women رَبِّكُمْ your Lord and in that بَلَاءَةٍ (was) a trial عَظِيمٌ great وَإِذْ and (remember) when فَرَقْنَا We separated the sea الْبَحْرَ for you فَأَجْبَيْنَاكُمْ the sea وَأَغْرَقْنَا and We drowned آلَ فِرْعَوْنَ people (of) Pharaoh وَأَنْتُمْ نَظَرُونَ while you were looking (at them, when the sea-water covered them). وَأَعَدْنَا and (remember) when أَرْبَعِينَ forty nights ثُمَّ and (remember) when أَخَذْتُمْ you took (for worship) الْعِجْلَ the calf مِنْ بَعْدِهِ after him وَأَنْتُمْ ظَالِمُونَ and you (were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَقَالَ مُوسَىٰ لِقَوْمِهِ يَقُولُوا إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَثَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

ثُمَّ then عَفَوْنَا We forgave عَنْكُمْ you مِنْ بَعْدِ after ذَلِكَ that لَعَلَّكُمْ so that you may تَشْكُرُونَ and (remember) when وَإِذْ return thanks آتَيْنَا مُوسَىٰ We gave الْكِتَابَ the Scripture وَالْفُرْقَانَ and تَهْتَدُونَ so that you may تَهْتَدُونَ and لَعَلَّكُمْ criterion

to his people يَقَوْمِهِ Moses موسى said قَالَ (remember) when  
 have wronged ظَلَمْتُمْ verily you إِنَّكُمْ O my people  
 the calf أَلْعِجَل by your taking (for worship) بِأَيْحَادِكُمْ yourselves  
 and قَاتِلُوا your Creator بَارِبِكُمْ to إِيَّاي so turn in repentance  
 kill أَنْفُسَكُمْ yourselves ذَلِكُمْ that خَيْرٌ (is) better لَكُمْ for you عِنْدَ  
 then He accepted repentance فَتَابَ your Creator بَارِبِكُمْ with  
 Acceptor of التَّوَّابِ He (Who is) هُوَ truly He is إِنَّهُ of you  
 the Most Merciful الرَّحِيمُ ﴿٥١﴾ repentance

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ  
 مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِنْ طَيِّبَاتِ مَا  
 رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٣﴾

shall وَإِذْ O Moses يَمُوسَىٰ you said قُلْتُمْ and (remember) when  
 Allah we see نَرَىٰ till حَتَّىٰ (in) you لَكَ we believe  
 the جَهْرَةً so seized (over took) you فَأَخَذَتْكُمُ plainly  
 وَأَنْتُمْ thunderbolt تَنْظُرُونَ ﴿٥١﴾ while you were looking ثُمَّ then بَعَثْنَاكُمْ  
 so that you مَوْتِكُمْ your death لَعَلَّكُمْ We raised you  
 and We shaded (caused وَظَلَّلْنَا return thanks تَشْكُرُونَ ﴿٥٢﴾  
 and sent أَنْزَلْنَا (with) the clouds الْغَمَامَ over you عَلَيْكُمْ shadow)  
 eat كُلُوا and the quails وَالسَّلَوىٰ Al Manna الْمَنَّاءَ on you عَلَيْكُمْ down  
 We have رَزَقْنَاكُمْ which مَا good (pure, lawful) things طَيِّبَاتِ of مِنْ  
 but وَلَكِنْ they wrong Us ظَلَمُونَا and (did) not وَمَا provided for you  
 wrong يَظْلِمُونَ ﴿٥٣﴾ themselves أَنْفُسَهُمْ they did كَانُوا



55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٥﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٦﴾ وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَفْزِعَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ this enter ادْخُلُوا We said قُلْنَا and (remember) when  
فَكُلُوا town and eat مِنْهَا therein حَيْثُ wherever شِئْتُمْ you wish رَغَدًا  
in prostration سُجَّدًا the gate الْبَابَ and enter وَادْخُلُوا with pleasure  
وَقُولُوا حِطَّةٌ forgive us نَغْفِرْ We shall forgive لَكُمْ you خَطِيئَتَكُمْ  
(for) the good-doers الْمُحْسِنِينَ ﴿٥٥﴾ and We will increase وَسَيَزِيدُ your sins  
فَبَدَّلَ the good (change) ظَلَمُوا those who الَّذِينَ but changed قَوْلًا  
to them لَهُمْ was told قِيلَ that (which) الَّذِي other (than)  
فَأَرْسَلْنَا so We sent عَلَى upon الَّذِينَ those who ظَلَمُوا who wronged رِجْزًا  
they used to كَانُوا because بِمَا the heaven السَّمَاءِ from punishment  
يَفْسُقُونَ ﴿٥٦﴾ disobey ﴿٥٦﴾ وَإِذْ and (remember) when اسْتَسْقَى asked for water  
مُوسَى Moses لِقَوْمِهِ for his people قُلْنَا We said اضْرِبْ strike بِعَصَاكَ  
from مِنْهُ then gushed forth فَانْفَجَرَتْ the stone الْحَجَرُ with your stick  
people اثْنَتَا عَشْرَةَ it twelve عَيْنًا springs قَدْ عَلِمَ knew كُلُّ every أُنَاسٍ  
مَفْزِعَهُمْ their drinking place كَلُوا eat وَاشْرَبُوا and drink مِنْ رِزْقِ from  
act تَعْتَوْا and (do) not وَلَا (of) Allah أَفٍّ provision (sustenance)  
making mischief مُفْسِدِينَ ﴿٥٧﴾ the earth الْأَرْضِ (in) on فِي corruptly

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall

forgive you your sins and shall increase (reward) for the good-doers.” 59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebelling against Allâh’s obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305) 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.”

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَجَدَ قَادِحٌ لَّنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَيَصْلِيهَا قَالَ اٰتَسْتَبْدِلُوْكَ الَّذِیْ هُوَ اَدْنٰی بِالَّذِیْ هُوَ خَيْرٌ اَمْ یٰطٰوْلُوْا مِصْرًا ۚ اِنَّ لَكُمْ مَّا سَاَلْتُمْ عَلَیْهِمُ الْاِذْلَۃَ وَالْمَسْكِنَۃَ وَبَآءُ وَیَقْضِبُ مِنْ اِلٰهِ ذٰلِكَ بِاَنَّهُمْ كَاٰوُا بِكَفَرٍ وَّكَیۡدٍ یَّاتِیۡتُ اِلٰهَ وَیَقْتُلُوۡكُمُ النَّبِیِّیۡنَ بِغَیْرِ الْحَقِّ ذٰلِكَ بِمَا عَصَوْا وَّكَآوُا یَسْتَدُوۡنَ ﴿١١﴾

وَإِذْ قُلْتُمْ يٰمُوسَىٰ you said قُلْتُمْ and (remember) when  
 نَصْبِرَ we endure عَلَىٰ on طَعَامٍ food وَجَدَ one (one kind of) قَادِحٌ  
 for us لَنَا to bring forth يُخْرِجُ your رَبِّكَ Lord for us  
 of what ثُمَّتْ grows الْأَرْضُ the earth مِنْ of بَقْلِهَا  
 and its قِثَّائِهَا and its عدسِيهَا and its فُومِهَا and its  
 وَيَصْلِيهَا قَالَ and its اَتَسْتَبْدِلُوْكَ he said الَّذِیْ that  
 exchange اَدْنٰی (is) lower which اَدْنٰی that هُوَ  
 which خَيْرٌ (is) better اَمْ یٰطٰوْلُوْا go you down مِصْرًا to any town  
 indeed لَكُمْ (is) for you مَّا what سَاَلْتُمْ you have asked for  
 وَبَآءُ upon them عَلَيْهِمْ and were stamped (stuck) اِذْلَۃُ  
 humiliation وَالْمَسْكِنَۃُ and misery وَبَآءُ and they drew يَقْضِبُ  
 anger مِنْ from اِلٰهِ Allah ذٰلِكَ (was) اَنَّهُمْ that because they كَاٰوُا  
 used to بِكَفَرٍ disbelieve یَّاتِیۡتُ in the Signs, Verses (of) Allah اِلٰهَ  
 and kill وَیَقْتُلُوۡكُمُ the Prophets اِلَیۡهِمُ without الْحَقِّ just cause  
 ذٰلِكَ (was) that بِمَا because عَصَوْا they disobeyed وَكَآوُا and used  
 to یَسْتَدُوۡنَ ﴿١١﴾ transgress

61. And (remember) when you said, “O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَن ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ  
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ  
يَقُولُوا وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعْدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ  
الْخَاسِرِينَ ﴿١٨﴾

and those who **وَالَّذِينَ** believed **ءَامَنُوا** those who **الَّذِينَ** verily **إِنَّ**  
and Sabians **وَالصَّابِئِينَ** and Christians **وَالنَّصَارَى** became Jews **هَادُوا**  
the **الْيَوْمِ** and Day **وَالْآخِرِ** in Allah **بِاللّٰهِ** believed **مَن ءَامَنَ** whoever **مَن**  
(is) **أَجْرُهُمْ** for them **فَلَهُمْ** good deeds **صَالِحًا** and does **وَعَمِلَ** Last  
**خَوْفٌ** and (there is) no **وَلَا** their Lord **رَبِّهِمْ** with **عِندَ** their reward  
**وَأَذْ** shall grieve **يَحْزَنُونَ** they **هُمْ** nor **وَلَا** on them **عَلَيْهِمْ** fear  
and (remember) when **أَخَذْنَا** We took **مِيثَاقَكُمْ** your covenant **وَرَفَعْنَا**  
the Tur (Mount Sinai) **الطُّورَ** above you **فَوْقَكُمُ** and We raised  
with strength **يَقُولُوا** We have given you **ءَاتَيْنَاكُمْ** what **مَا** hold  
so that you **لَعَلَّكُمْ** therein **فِيهِ** what (is) **مَا** and remember **وَادْكُرُوا**  
you **تَوَلَّيْتُمْ** may **تَتَّقُونَ** then **ثُمَّ** act piously (become pious) **تَوَلَّيْتُمْ**  
Grace **فَضْلُ** had it not been **فَلَوْلَا** that **ذَلِكَ** after **بَعْدَ** turned away  
Allah **عَلَيْكُمْ** (of) Allah **وَرَحْمَتُهُ** upon you **لَكُنْتُمْ** and His Mercy  
the losers **الْخَاسِرِينَ** of **مِنَ** indeed you would have been

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَعَلَّتْهُمْ تَكْلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخْذِنَا هَؤُلَاءِ قَالَ أَعُوذُ بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

وَلَقَدْ those who الَّذِينَ you knew عَلِمْتُمْ and indeed اعْتَدَوْا  
(of) the السَّبْتِ (in) the matter فِي amongst you مِنْكُمْ transgressed  
be you كُونُوا to them لَهُمْ We said فَقُلْنَا Sabbath (Saturday)  
and We made خَاسِئِينَ ﴿٦٥﴾ despised (and rejected) فَعَلَّتْهُمْ  
in front بَيْنَ يَدَيْهَا for those لِّمَا (punishment) an example تَكْلًا this  
and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them  
لِّلْمُتَّقِينَ ﴿٦٦﴾ and (remember) when وَإِذْ for the pious  
said قَالَ and (remember) when وَإِذْ for the pious  
commands يَأْمُرُكُمْ Allah الله verily إِنَّ to his people Moses  
they said قَالُوا a cow بَقَرَةً you slaughter تَذْبَحُوا that أَنْ you  
I take refuge أَعُوذُ he said قَالَ fun هَؤُلَاءِ do you make of us  
the foolish الْجَاهِلِينَ ﴿٦٧﴾ among مِنْ I be أَكُونَ that with Allah

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكْرُ عَوَائِ بَيْنَ ذَلِكَ فَأَفْعَلُوا مَا تَأْمُرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالُوا اَنْعُ call upon لَنَا for us رَبِّكَ your Lord يَبَيِّنْ He  
 لَنَا will make clear مَا to us هِيَ what هِيَ it is (like) قَالَ he said  
 يَقُولُ verily He اِنَّهَا says (should be) بَقْرَةٌ a cow لَا  
 neither فَارِضٌ old وَلَا nor يَكُنْ immature (young) عَوَانًا (but)  
 middling بَيْنَ between ذَلِكَ that فَافْعَلُوا so do مَا what  
 اَنْعُ they said قَالُوا you are commanded ﴿٦٨﴾ تَوَمَّرْتُمْ  
 رَبِّكَ your Lord يَبَيِّنْ لَنَا to make clear مَا to us لَوْنُهَا what  
 اِنَّهُ he said قَالَ its color (is) بَقْرَةٌ a بَقْرَةٌ it is  
 بَقْرَةٌ a بَقْرَةٌ yellow فَاصْفَاءُ bright لَوْنُهَا (in) its color تَسْرُ that  
 اَنْعُ they said قَالُوا the beholders ﴿٦٩﴾ اَلْتَطِيرُ  
 رَبِّكَ your Lord يَبَيِّنْ لَنَا to make clear مَا to us هِيَ what  
 (is) اِنَّ the بَقَرَ the cows تَسْبَهُ are alike عَلَيْنَا to us وَلَآ  
 surely we اِنْ if شَاءَ Allah الله wills لَنَهْتَدُونَ ﴿٧٠﴾ will be guided

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْاَرْضَ وَلَا تَسْقِي الْمَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا اَلَنْ جِئْتَ بِالْحَقِّ  
 فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَاِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ  
 بِبَعْضِهَا كَذَلِكَ يُخَيِّلُ اللهَ الْمَوْتِ وَرَبِّكُمْ ؕ اِتَّبِعُوا لَعَلَّكُمْ تَهْتَدُونَ ﴿٧٣﴾

قَالَ He said اِنَّهُ He indeed يَقُولُ says اِنَّهَا it is بَقْرَةٌ a cow لَا  
 neither ذَلُولٌ trained تُثِيرُ the soil الْاَرْضَ to till وَلَا nor تَسْقِي (it)  
 waters الْمَرْثَ the fields مُسَلَّمَةٌ sound لَا (with) no شِئَةَ mark,  
 blemish فِيهَا in it قَالُوا they said اَلَنْ جِئْتَ now (have) you  
 brought بِالْحَقِّ the truth فَذَبَحُوهَا so they slaughtered it وَمَا (did) and  
 not كَادُوا they almost يَفْعَلُونَ ﴿٧١﴾ doing (it) وَاِذْ and (remember)



when you killed **فَقَتَلْتُمْ** a man **نَفْسًا** then you disputed **فَبَايَعْتُمْ** regarding it **وَاللَّهُ** what **كُنْتُمْ** brought forth **مَا** but Allah **وَاللَّهُ** were **تَكْتُمُونَ** strike him **أَمْزِجُوهُ** so We said **فَقُلْنَا** concealing **كُنْتُمْ** Allah **اللَّهُ** brings to life **يُنْجِي** thus **كَذَلِكَ** with a piece of it **اللَّهُ** so that you **لَكُمْ** His Signs **آيَاتِهِ** and shows you **وَرُيِّعْتُمْ** the dead **تَعْقِلُونَ** may understand

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧١﴾ أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْحَقُونَ بِهِ مِنْ بَعْدِ مَا عَقِلُوا وَهُمْ يَعْلَمُونَ ﴿٧٢﴾

ثُمَّ then قَسَتْ were hardened قُلُوبُكُمْ your hearts مِنْ بَعْدِ after ذَلِكَ (even) worse أَشَدُّ or أَوْ as stones كَالْحِجَارَةِ so they (were) فَهِيَ that قَسْوَةً. in hardness وَإِنَّ and indeed مِنْ of الْحِجَارَةِ the stones لَمَا the rivers الْأَنْهَارُ from them مِنْهُ gush forth يَتَفَجَّرُ there are some split يَشْقُقُ which لَمَا of them (are stones) مِنْهَا and indeed وَإِنَّ the water الْمَاءُ from them مِنْهُ so that flows فَيَخْرُجُ asunder fall down يَهْبِطُ which لَمَا of them (are stones) مِنْهَا and indeed (is) خَشْيَةِ fear اللَّهِ (of) Allah وَمَا and not اللَّهُ Allah يَغْفِلُ (is) أَنْ do you covet تَعْمَلُونَ you do ﴿٧١﴾ عَمَّا unaware that يُؤْمِنُوا they will believe لَكُمْ in you وَقَدْ while indeed كَانَ the يَسْمَعُونَ of them مِنْهُمْ a group فَرِيقٌ used to اللَّهُ Word (of) اللَّهُ then ثُمَّ يَلْحَقُونَ they change it مِنْ بَعْدِ after عَقِلُوا what مَا they understood it يَعْلَمُونَ and they ﴿٧٢﴾

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا لَا تَعْقِلُونَ ۖ أَلَمْ يَكُن لَّهُمْ ءَايَاتٌ أَنَّهُمْ يُرْسِلُونَ ۚ وَمَا يُعْلِنُونَ ﴿٧٦﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانٍ وَإِنَّهُمْ إِلَّا يَخْطَوْنَ ﴿٧٧﴾

وَإِذَا and when لَقُوا they meet الَّذِينَ those who ءَامَنُوا believe قَالُوا they say ءَامَنُوا we believe وَإِذَا but when خَلَا privately بِبَعْضِهِمْ some of them إِلَيَّ with بَعْضِ some others قَالُوا they say أَنَحَدِّثُوكُمْ shall you tell them بِمَا what فَتَحَ revealed (disclosed) اللَّهُ Allâh عَلَيْكُمْ to you لِيَحْجُوكُمْ they argue with رَبِّكُمْ your Lord أَفَلَا do not then عِنْدَ therewith يَدُ you تَعْقِلُونَ ﴿٧٦﴾ you understand أَوَلَا do not يَعْلَمُونَ they know أَنَّ that اللَّهُ Allâh يَكُنْ knows مَا what يُرْسِلُونَ they conceal وَمَا (are) unlettered أُمِّيُونَ and among them وَمِنْهُمْ they reveal ﴿٧٧﴾ but لَا people (who) يَعْلَمُونَ (do) not الْكِتَابَ know إِلَّا the Book يَخْطَوْنَ but ﴿٧٨﴾ guess ءَامَانٍ false desires وَإِنَّ (not) هُمْ and إِلَّا they

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ the Book write بِأَيْدِيهِمْ to those who with their own hands ثُمَّ then يَقُولُونَ this هَذَا they say عِنْدِ اللَّهِ (is) from Allah لِيَشْتَرُوا with it ثَمَنًا price (gain) قَلِيلًا little فَوَيْلٌ so woe لَهُمْ to them وَوَيْلٌ their hands and woe كَتَبَتْ what they earn for what يَكْسِبُونَ ﴿٧٩﴾ وَمَا لَنْ they say تَمَسَّنَا the Fire النَّارُ touch us إِلَّا but أَيَّامًا (for) days مَعْدُودَةً Allah from have you taken أَتَّخَذْتُمْ say قُلْ a few numbered عَهْدًا a covenant اللَّهُ oppose (break) يُخْلَفُ so will never فَلَنْ a covenant عَهْدَهُ His covenant أَمْ or تَقُولُونَ you say عَلَى on اللَّهُ what مَا Allah لَا not تَعْلَمُونَ ﴿٨٠﴾ you know بَلَى yes! مَنْ whosoever كَسَبَ evil وَسَيِّئَةً evil وَأَحَاطَتْ and surrounded سَيِّئَتُهُ his sin فَأُولَٰئِكَ they أَصْحَابُ (are) dwellers (inmates) النَّارِ of the Fire هُمْ in فِيهَا it خَالِدُونَ ﴿٨١﴾ shall abide forever

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْيَاقُونَ وَالْأَنْوَارَ إِحْسَانًا وَذِي الْقُرْنَيْنِ وَالْهَاجَرَةَ وَالْأَسْكَرِينَ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَالَّذِينَ good and do وَعَمِلُوا believe ءَامَنُوا and those (who) أُولَئِكَ (of) Paradise الْجَنَّةُ (are) dwellers (inmates) أَصْحَابُ they أُولَئِكَ deeds هُمْ فِيهَا they فِيهَا in it خَالِدُونَ ﴿٨٢﴾ shall abide forever وَإِذْ (remember) أَخَذْنَا when أَخَذْنَا We took مِيثَاقَ a covenant (from) بَنِي the Children إِسْرَءِيلَ (of) Israel لَا (of) إِسْرَءِيلَ you shall worship إِلَّا but اللَّهُ Allah and to parents and (to) kindered وَالْأَقْرَبِينَ and (to) orphans and the poor (needy) وَقُولُوا and speak good (kindly) حَسَنًا to people النَّاسِ and perform وَأَقِيمُوا good (kindly) الصَّلَاةَ and give prayer وَآتُوا and give الزَّكَاةَ Zakat (poor-due) ثُمَّ then تَوَلَّيْتُمْ you turned back إِلَّا except قَلِيلًا a few مِنْكُمْ of you وَأَنْتُمْ while you are مُعْرِضُونَ ﴿٨٣﴾ (backsliders)

82. And those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (*Iqāmat-as-Salāt*), and give *Zakāt*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubī*, Vol. 2, Page 392)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْسِلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْغَامِ وَالْمُدْلَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَسْفَى الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

وَإِذْ your covenant مِيثَاقَكُمْ We took أَخَذْنَا and (remember) when لَا (do) not تَسْفِكُونَ you shed دِمَاءَكُمْ your blood وَلَا (do) not تُخْرِجُونَ your dwellings دِيَارِكُمْ from دِيَارِكُمْ yourselves أَنْفُسَكُمْ you turn out ثُمَّ then أَقْرَرْتُمْ you ratified وَأَنْتُمْ and you تَشْهَدُونَ ﴿٨٢﴾ bear witness

ثُمَّ أَنْتُمْ هَؤُلَاءِ those (who) تَقْتُلُونَ kill أَنْفُسَكُمْ then  
 مِنْكُمْ and drive out قَرِيبًا a party of you of you  
 مِنْكُمْ تَنْظُرُونَ their homes وَيُكْرَهُمْ from  
 عَلَيْهِمْ (assist) aiding one another تَظَاهَرُونَ and if وَإِنْ and transgression  
 فِي الذَّنْبِ in sin بِالْإِثْمِ against them يَأْتُونَكُمْ they come to you  
 أَسْرَى (as) captives تَقْنَدُوهُمْ you ransom them  
 وَلَهُمْ فِي السِّبْغَةِ forbidden عَلَيْكُمْ though (this) وَهُوَ  
 إِخْرَاجُهُمْ to you يَبْتَغِي then do you believe أَتُؤْمِنُونَ their expulsion (was)  
 بَعْضُ of بَعْضٍ and you reject وَتَكْفُرُونَ (of) the Scripture الْكِتَابِ  
 (of) those who مَنْ (is the) recompense جَزَاءُ then what فَمَا it  
 يَفْعَلُ do ذَلِكَ مِنْكُمْ that among you إِلَّا except خِزْيٌ disgrace  
 فِي الْحَيَاةِ الدُّنْيَا (of) (this) world وَفِي يَوْمِ and on the Day  
 الْقِيَامَةِ (of) Resurrection يَرْدُونَ they would be consigned إِلَيْهِ to أَشَدَّ  
 الْعَذَابِ most grievous torment وَمَا and not يَنْفَعُ Allah  
 تَعْمَلُونَ of what عَمَّا unaware you do

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٥﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٦﴾

أُولَئِكَ those (are) الَّذِينَ they who اشْتَرُوا the life الْحَيَاةِ the life  
 of (this) world بِالْآخِرَةِ for the Hereafter فَلَا so not يَخَفُ  
 the torment الْعَذَابُ on them عَنْهُمْ lightened وَلَا nor هُمْ



يُنصرون ﴿٨٦﴾ We gave مَاآتَيْنَا and indeed وَلَقَدْ shall be helped  
 مِنَ بَعْدِهِ and We followed him up وَفَقَّيْنَا the Book الْكِتَابَ Moses  
 ابْنِ Jesus and We gave وَآتَيْنَا by Prophets بِالرُّسُلِ after him  
 and supported him وَأَيَّدْنَاهُ clear signs (of) Mary مَرْيَمَ son  
 يُرِجُ الْقُدُسِ (Gabriel) الْقُدُسِ with the holy Ghost أَنكَلْنَا then whenever جَاءَكُمْ  
 لَا with what بِمَا a Messenger رَسُولٌ came to you  
 and فَتَرَفْتُمْ you grew arrogant أَنْتُمْ yourselves أَسْتَكْبَرْتُمْ desired  
 you kill قَتَلْتُمْ ﴿٨٧﴾ and some وَفَرَقْنَا you disbelieved كَذَّبْتُمْ some  
 نَعَمْ are wrapped عَلَيْنَا our hearts وَقَالُوا and they said  
 اللَّهُ cursed them بِكُفْرِهِمْ Allah قَلِيلًا for their disbelief مَا so little  
 they believe يُؤْمِنُونَ ﴿٨٨﴾ (is) that which

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrâil (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا بِهِمْ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَشْرَوْا بِوَيْهِ أَنْفُسَهُمْ أَن يَكْفُرُوا  
 بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ  
 عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَلَمَّا جَاءَهُمْ and when كِتَابٌ a Book came to them from عِندِ اللَّهِ  
 مُصَدِّقٌ confirming لِمَا مَعَهُمْ what (is) وَكَانُوا with them  
 يَسْتَفْتِحُونَ aforetime from قَبْلُ though they were  
 عَلَى الَّذِينَ over الَّذِينَ كَفَرُوا those who disbelieved فَلَمَّا and when جَاءَهُمْ  
 they عَرَفُوا what مَا came to them  
 (be) on عَلَى (of) اللَّهُ Allah so the curse فَلَعْنَةُ in it disbelieved

they bought أَشْتَرُوا how bad is that بِئْسَمَا the disbelievers الْكَافِرِينَ ﴿٨٩﴾  
 they يَكْفُرُوا that أَنْ their ownelves أَنفُسَهُمْ for it بِهِ  
 Allah ﷻ revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve  
 His فَضْلِهِ of مِنْ Allah ﷻ reveals يُنَزِّلُ that أَنْ grudging بَغْيًا  
 His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَى Grace  
 anger غَضَبٍ upon عَلَى anger يَغْضِبُ they have drawn (incurred) بَاءَهُ  
 (there is a) مُهِيتٌ ﴿٩٠﴾ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ  
 disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَلِذَا قِيلَ لَهُمْ مَآمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩١﴾

وَلِذَا قِيلَ لَهُمْ it is said قِيلَ and when وَلِذَا  
 in what بِمَا we believe نُؤْمِنُ they say قَالُوا Allah ﷻ sent down أَنْزَلَ  
 in what بِمَا and they disbelieve وَيَكْفُرُونَ to us عَلَيْنَا was sent down  
 after it وَرَاءَهُ وَهُوَ the truth الْحَقُّ while it is مُصَدِّقًا  
 then why did قُلْ say قُلْ with them مَعَهُمْ what is لِمَا confirming  
 if قَتَلُونَ أَنْبِيَاءَ Allah ﷻ Prophets (of) مِنْ قَبْلُ aforetime إِنْ  
 كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ (true) believers ﴿٩٠﴾ and indeed جَاءَكُمْ  
 yet أَلْبَيِّنَاتِ Moses مُوسَى came to you  
 and you اتَّخَذْتُمْ the calf الْعِجْلَ مِنْ بَعْدِهِ after him وَأَنْتُمْ  
 wrong-doers ظَالِمُونَ ﴿٩١﴾ (were)

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?" 92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimân* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْمَاجِلَ بِكُفْرِهِمْ قُلْ يَتَسَاءَلُونَكَ بِمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿١٣٧﴾ قُلْ إِن كَانَتْ لَكُمْ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿١٣٨﴾

وَإِذْ أَخَذْنَا and (remember) when your covenant مِيثَاقَكُمْ We took and We raised above you the Tur (mount Sinai) الطُّورَ فَوْقَكُمْ and We raised وَرَفَعْنَا خُذُوا مَا hold مَا آتَيْنَاكُمْ what firmly بِقُوَّةٍ We gave you and we disobeyed وَعَصَيْنَا we heard سَمِعْنَا they said قَالُوا hear their hearts قُلُوبِهِمُ in فِي and they were cherished (drunk the love of) the calf الْمَاجِلَ بِكُفْرِهِمْ (because) of their disbelief قُلْ say يَتَسَاءَلُونَكَ your faith إِيمَانُكُمْ to it بِهِ commands you يَأْمُرُكُمْ evil is what إِن كُنتُمْ if you are مُؤْمِنِينَ ﴿١٣٧﴾ believers قُلْ say إِن if كَانَتْ is لَكُمْ Allah with اللَّهِ (of) the Hereafter الْآخِرَةُ the home الدَّارُ for you then long فَتَمَنَّوْا (other) people النَّاسِ excluding مِن دُونِ specially خَالِصَةً truthfully صَادِقِينَ ﴿١٣٨﴾ you are كُنتُمْ if (for) death الْمَوْتَ إِن

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٣٩﴾ وَلَنَجْذِئَهُمْ أَخْرُسًا الَّذِينَ عَلَى حَيْثُوفٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٤٠﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى  
لِلْمُؤْمِنِينَ ﴿٩٥﴾

وَلَنْ يَسْتَمْنُوهُ but will never ever بِمَا they long for it أَبَدًا قَدَّمَتْ for what (is) All-Aware عَلِيمٌ and Allah رَأَاهُ their hands أَيْدِيَهُمْ sent ahead and verily you will find them وَلَنَجْذِثَهُمْ of the wrong-doers ﴿٩٦﴾ بِالظَّالِمِينَ ﴿٩٧﴾ أَغْرَمَ the greediest النَّاسِ (of) mankind عَلَى for حَيَوةٍ life وَمِنْ and of الَّذِينَ أَشْرَكُوا those who ascribed partners to Allah يَوَدُّ wishes أَحَدُهُمْ (of) he could be given a life يُمْتَرُّ if (each) one of them لَوْ (save) a thousand سَنَةٍ years وَمَا but not هُوَ this بِمُتَرَجِّحِهِ. though the punishment الْعَذَابِ from remove him away مِّنْ (is) All-Seer بَصِيرٌ and Allah وَآلَهُ he be given that life of what يَسْمُوتُ ﴿٩٨﴾ they do قُلْ مَنْ say مَنْ whosoever كَانَ is عَدُوًّا enemy لِجِبْرِيلَ to Gabriel فَإِنَّهُ for indeed he نَزَّلَهُ (has) brought it down عَلَى to قَلْبِكَ your heart بِإِذْنِ (leave) by Permission اللَّهُ (of) Allah مُصَدِّقًا confirming لِمَا (came) what بَيْنَ يَدَيْهِ before it وَهُدًى and guidance وَبُشْرَى and glad tidings ﴿٩٩﴾ لِلْمُؤْمِنِينَ

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. 97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٠٠﴾ وَلَقَدْ أَرْسَلْنَا إِلَيْكَ ءَايَاتِنَا بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠١﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٢﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَشَرٌ مِّمَّنْ أَلَدُوا الْكَيْدَ

كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَائِكَتِهِ to Allah لِلَّهِ enemy كَانَ is whoso مَنْ  
and Gabriel وَرُسُلِهِ and His Messengers وَمِيكَائِيلَ and angels  
to (is) enemy اللَّهُ then verily فَإِنَّ Michael  
to you إِلَيْكَ We sent down أُنزِلْنَا and indeed وَلَقَدْ the disbelievers  
مَا يَنْتَظِرُونَ Ayat (proofs, verses) بَيِّنَاتٍ and none وَمَا يَكْفُرُ  
is disobeyed ones أَفَاقْسِقُونَ ﴿١٠٢﴾ but إِلَّا in them بِهَا disbelieve  
a covenant عَهْدًا they contract عَنْهُمْ it not so (that) whenever  
most of أَكْثَرُهُمْ nay بَلْ of them مِنْهُمْ a party فَرِيقٌ threw it away  
came جَاءَهُمْ and when وَلَكِنَّا believe يَوْمُنَا ﴿١٠٣﴾ (do) not لَا them  
a رَسُولٌ to them مِنْ عِنْدِ اللَّهِ from Allah مُصَدِّقٌ  
a وَفِيقٌ threw away بَيِّنَاتٍ with them مَعَهُمْ what was لِمَا confirming  
the party مِنَ الَّذِينَ of (who) أُوتُوا those (who) أَلْكَتِبَ were given  
behind ظُهُورِهِمْ (of) Allah اللَّهُ the Book كَتَبَ Scripture  
know يَعْلَمُونَ ﴿١٠٤﴾ (do) not لَا as if they كَانَتْهُمْ their backs

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâil (Gabriel) and Mikâil (Michael), then verily, Allâh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرُوا سَلِيمِينَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّعْرَ ۖ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتٌ وَمُرُوتٌ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقَّ يَقُولَا إِنَّمَا خُفَّ فَتَنَةٌ فَلَا  
تَكْفُرُ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ  
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْفَ لَسَ مَا  
شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٥﴾

وَاتَّبَعُوا (gave out) recited تَتْلُوا what مَا and they followed  
 and not وَمَا (of) Solomon سُلَيْمَانَ kingdom مُلْكِهِ in عَلَى the devils  
 the كَفَرُوا disbelieved سُلَيْمَانَ Solomon وَلَكِنَّ and but الشَّيَاطِينَ  
 magic كَفَرُوا disbelieved يُعَلِّمُونَ teaching النَّاسَ the two angels the two angels بِمَا  
 وَمَا and what أَنْزَلَ came down عَلَى to الْمَلَائِكَةِ at Babylon  
 هَارُوتَ Harut وَمَرُوتَ Marut وَمَا but neither يُعَلِّمَانِ  
 they (had) said يَقُولَا till حَتَّى anyone مِنْ أَحَدٍ (of) these two taught  
 إِنَّمَا only نَحْنُ we (are) فِتْنَةً (for) trial فَلَا so (do) not تَكْفُرُوا  
 from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve  
 بَيْنَ with it بِهِ they might separate يُفَرِّقُونَ what مَا (angels)  
 they هُمْ but do not وَمَا and his wife وَزَوْجِهِ man أَلْمَوْ between  
 by بِضَآئِرٍ except إِلَّا anyone مِنْ أَحَدٍ with it بِهِ harm  
 يُضَارُّهُمْ (of) Allah اللَّهُ Permission وَتَعَلَّمُونَ and they learn  
 and indeed وَلَقَدْ profits them يَنْفَعُهُمْ and not وَلَا harms them  
 عَلِمُوا they knew لَمَنِ that whosoever اشْتَرَاهُ مَا not لَمْ  
 any share مِنْ خَلْقٍ the Hereafter فِي (is) for him  
 وَلَيْسَ (was) indeed how bad and مَا شَرُّوا they sold بِهِ for  
 they أَنْفُسَهُمْ their ownelves لَوْ كَانُوا would that يَعْلَمُونَ they  
 knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعَيْتَ وَقُولُوا نَحْنُ نَسْمَعُ وَلَكِن كَفِرُوا مِنْ أَهْلِ



الْكِتَابِ وَلَا الشِّرْكَانَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٤﴾

and became pious وَأَتَّقُوا believed ءَامَنُوا they أَنَّهُمْ and if وَلَوْ لَشَوْبَةً لَشَوْبَةً indeed (for them was) reward مِنْ عِنْدِ اللَّهِ from Allah خَيْرٌ know يَتْلُوهُمْ they did كَانُوا if/would that لَوْ better say (to Prophet) تَقُولُوا (do) not لَا believe ءَامَنُوا O you who رَاعِنَا "Ra'ina" (pay attention to us) وَقُولُوا but say أَنْظَرْنَا "undhurna" and for the وَلِلْكَافِرِينَ and listen وَأَسْمَعُوا please look upon us like عَذَابٍ أَلِيمٍ torment painful مَا painful أَلَّذِينَ كَفَرُوا disbelieved مِنْ among أَهْلِ الْكِتَابِ the الَّذِينَ كَفَرُوا nor لَا People of the Sripture أَن polytheists that يُنَزَّلَ from any good خَيْرٍ upon you عَلَيْكُمْ should be sent down for His رَبِّكُمْ your Lord وَاللَّهُ but يَخْتَصُّ chooses بِرَحْمَتِهِ Mercy (is) Owner ذُو and Allah وَاللَّهُ He wills يَشَاءُ whom مِنْ Mercy الْفَضْلِ الْعَظِيمِ Great Bounty of

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Râ'ina* but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikân* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ ﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴾ ﴿ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ الْإِيمَانَ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

﴿ مَا نَنْسَخْ ﴾ whatever نَنْسَخْ We abrogate مِنْ آيَةٍ أَوْ of a Verse نُنسِهَا or نُنسِهَا cause or نُنسِهَا better مِنْهَا We bring نَأْتِ it to be forgotten

يُشَبِّهُهَا that أَنْ you know تَعْلَمَ did not أَنْ similar to it  
 عَلَى over كُلِّ thing قَدِيرٌ ﴿٣٩﴾ is All-Powerful  
 تَعْلَمَ that أَنْ you know تَعْلَمَ for Him تِلْكَ (is) dominion  
 السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and not لَكُمْ  
 وَلِيٍّ of (any) مِنْ Allah besides إِلَهِ (is) for you  
 do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿٤٠﴾ nor وَلَا (protector/friend)  
 as كَمَا your Messenger رُسُلَكُمْ you ask تَسْأَلُوا that أَنْ you want  
 سِئَالٍ شَيْءٍ was asked مَوْسَى Moses مِنْ قَبْلُ before وَمَنْ and whoso يَتَّبِعْ  
 he went ضَلَّ verily فَتَدَّ for faith بِالْإِيمَانِ disbelief الْكُفْرَ changes  
 Way السَّبِيلِ ﴿٤١﴾ the even (Right) سَوَاءً astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا  
 بَيَّنَّ لَهُمُ الْحَقُّ فَاعْتُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

وَدَّ كَثِيرٌ many مِّنْ أَهْلِ the People الْكِتَابِ of  
 لَوْ if يَرُدُّوكُمْ they could turn you back مِّنْ بَعْدِ after إِيمَانِكُمْ  
 (out of) كُفَّارًا your belief (you have believed) حَسَدًا (as)  
 مِّنْ بَعْدِ their ownelves أَنْفُسِهِمْ from عِندِ envy  
 مَا after بَيَّنَّ what so forgive فَاعْتُوا the truth الْحَقُّ unto them لَهُمْ had become manifest  
 وَأَصْفَحُوا and overlook حَتَّىٰ till يَأْتِيَ brings اللَّهُ Allah بِأَمْرٍ His  
 إِنَّ Command اللَّهُ verily عَلَىٰ over كُلِّ thing قَدِيرٌ ﴿٣٩﴾  
 and give وَأَقِيمُوا (is) All-Powerful الصَّلَاةَ and perform  
 وَمَا you send forth تُقَدِّمُوا and whatever وَمَا Zakat (poor-due) (pay)

لَأَنْتُمْ بِرَأْسِكُمْ for yourselves مِنْ of حَسْبُ good يَجِدُوهُ you shall find it عِنْدَ  
 with اللَّهُ Allah إِنَّ certainly اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do  
 (is) All-Seer ﴿١٠٩﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. 110. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٠﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١١﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٢﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ none shall enter Paradise إِلَّا and they said  
 مَنْ except كَانَ who هُودًا أَوْ a Jew or نَصْرِيًّا a Christian تِلْكَ  
 أَمَانِيُّهُمْ these are قُلْ their (own) desires هَاتُوا bring بُرْهَانَكُمْ  
 your proof إِنْ your if كُنْتُمْ you are صَادِقِينَ ﴿١١٠﴾ truthful بَلَىٰ yes مَنْ  
 whoever أَسْلَمَ submitted وَجْهَهُ لِلَّهِ his face اللَّهُ to Allah وَهُوَ to  
 his reward عِنْدَ (is) أَجْرٌ then for him فَلَهُ (is) good-doer مُحْسِنٌ  
 His Lord رَبِّهِ وَلَا (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ  
 they يَحْزَنُونَ ﴿١١١﴾ shall grieve وَقَالَتِ and said الْيَهُودُ the Jews لَيْسَتِ  
 the Christians النَّصْرِيَّةُ are not عَلَىٰ on شَيْءٍ anything وَقَالَتِ and said  
 the Jews الْيَهُودُ are not لَيْسَتِ the Christians النَّصْرِيَّةُ on شَيْءٍ  
 anything وَهُمْ though they يَتْلُونَ the Scripture الْكِتَابَ كَذَلِكَ  
 similarly قَالَ said الَّذِينَ those who لَا (do) not يَعْلَمُونَ know مِثْلَ  
 like قَوْلِهِمْ their words فَاللَّهُ so Allah يَحْكُمُ shall judge بَيْنَهُمْ  
 between them يَوْمَ (on) the Day الْقِيَمَةِ (of) Resurrection فِيمَا about  
 that كَانُوا they (have been) فِيهِ wherein يَخْتَلِفُونَ ﴿١١٢﴾ differing

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*, Vol.1, Page 154]. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهِمْ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِيَةً لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُمْ فَوَجْهَ اللَّهِ إِلَيْنَا اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٣﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِوٰنٌ ﴿١١٤﴾

than greater wrong-doer (unjust) أَظْلَمُ and who (is) وَمَنْ those (who) مَّنَعَ forbid مَسْجِدَ Mosques Allah (of) اللَّهُ أَنْ to يُذْكَرَ in and strive وَسَعَىٰ His Name اسْمُهُ in them فِي be mentioned خَرَابِهِمْ their ruin أُولَٰئِكَ these people مَا not كَانَ was لَهُمْ (proper) in fear خَافِيَةً except إِلَّا enter them يَدْخُلُوهَا to أَنْ for them لَهُمْ for them فِي in الدُّنْيَا the world خِزْيٌ disgrace (is) وَلَهُمْ (is) in the آخِرَةِ Hereafter عَذَابٌ torment عَظِيمٌ ﴿١١٢﴾ (is) great وَاللَّهُ (is) and for Allah الْمَشْرِقُ the east وَالْمَغْرِبُ the west and the west so there will be فَأَيْنَمَا you turn (your face) تُولَٰؤُمْ so wherever فَجْهَ face اللَّهِ Allah (of) إِلَيْنَا surely اللَّهُ Allah وَاسِعٌ (is) Infinite, عَلِيمٌ All-Embracing and they said وَقَالُوا All-knower عَلِيمٌ ﴿١١٣﴾ وَلَدًا a son سُبْحَنَهُ Glory is to Him بَلْ but لَّهُ (is) for Him مَا (is) فِي what (is) السَّمٰوٰتِ the heavens وَالْأَرْضِ and the earth كُلُّ all لَّهُ قٰنِوٰنٌ ﴿١١٤﴾ (are) subservient

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. **115.** And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. **116.** And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

يَدْعُ السَّمَوَاتِ وَالْأَرْضَ وَإِذَا اقْتَضَىٰ آمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٦﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَبَهْتُمُ مَّثَلَهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمِ يُوقُنُونَ ﴿١١٧﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْتَلْ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٨﴾

and the earth **وَالْأَرْضِ** (of) the heavens **السَّمَوَاتِ** the Originator **بَدِيعُ**  
 He **يَقُولُ** so only **فَإِنَّمَا** a matter **أَمْرًا** He decrees **فَقَعَّ** and when **وَإِذَا**  
 and said **وَقَالَ** and it becomes **فَيَكُونُ** be **كُنْ** to it **لَهُ** says  
**يُكَلِّمُنَا** why (does) not **لَوْ لَا** know **يَعْلَمُونَ** do not **لَا** those who  
 a sign **آيَةً** come to us **تَأْتِينَا** or **أَوْ** Allah **اللَّهُ** speak to us  
 those (people) who were **الَّذِينَ** have said **قَالَ** so (even thus)  
 are alike **قَوْلُهُمْ** their words **تَشَبَّهَتْ** like **مِثْلَ** before them **قَبْلَهُمْ**  
 the **الْأَيْتِ** We have made clear **بَيَّنَّا** indeed **قَدْ** their hearts **قُلُوبَهُمْ**  
 (who) believe firmly **يُؤْمِنُونَ** for people **لِقَوْمٍ** Signs/Verses  
 bearer of **بَشِيرًا** with the truth **بِالْحَقِّ** sent you **أَرْسَلْنَاكَ** verily We  
 you will be **تُسَلِّ** and not **وَلَا** and a warner **وَنَذِيرًا** glad tidings  
 (of) the blazing Fire **الْجَهَنَّمَ** dwellers **أَصْحَابُ** about **عَنْ** asked

**117.** The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. **118.** And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. **119.** Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾

the Jews الْيَهُودُ with you عَنْكَ will be pleased رَضَىٰ and never وَلَنْ  
 their مِلَّتَهُمْ you follow تَتَّبِعَ till the Christians النَّصْرَىٰ nor وَلَا  
 (of) the Guidance هُدَىٰ verily إِنَّ say قُلْ religion (creed)  
 you اتَّبَعْتَ and if وَلَئِنْ guidance الْهُدَىٰ that (is only) هُوَ Allah  
 came to جَاءَكَ what الَّذِي after their desires أَهْوَاءَهُمْ followed  
 from مِنْ for you لَكَ not مَا the knowledge الْعِلْمِ of you  
 (any) (wrath of) اللَّهُ Allah مِنْ any وَلِيٍّ protector وَلَا nor نَصِيرٍ ﴿١٢٠﴾  
 the Book الْكِتَابَ We gave them ءَاتَيْنَاهُمْ those الَّذِينَ helper  
 those (are) أُولَٰئِكَ to be recited تِلَاوَتِهِ (as it has) right حَقَّ recite it  
 who) يُؤْمِنُونَ believe بِهِ in it وَمَنْ and whoso يَكْفُرْ disbelieves بِهِ  
 the losers الْخَاسِرُونَ they (who are) هُمْ then those (are) هُمُ in it  
 My يٰٓبَنِي remember إِسْرَءِيلَ (of) Israel! اذْكُرُوا Favours  
 and that I أَنْعَمْتُ which عَلَيْكُمْ I bestowed upon you وَأَنِّي  
 all the communities الْعَالَمِينَ ﴿١٢٢﴾ over preferred you فَضَّلْتُكُمْ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islām from Banī Isrā'īl) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. (*Tafsir Al-Qurtubī*. Vol. 2, Page 95). 122. O Children of Israel! Remember My Favours which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَافِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَاتَّقُوا and fear يَوْمًا the Day (when) لَا not تَجْزِي will avail نَفْسٌ person  
 عَنْ نَفْسٍ another شَيْئًا in the least وَلَا nor يُقْبَلُ shall be accepted مِنْهَا  
 shall benefit شَفْعَةٌ nor وَلَا any ransom (compensation) عَدْلٌ from him  
 هُمْ nor وَلَا intercession تَنْفَعُهُ him  
 shall be helped يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ shall be helped  
 and (remember) when ابْتَلَىٰ tried إِبْرَاهِيمَ Abraham رَبُّهُ his Lord بِكَلِمَاتٍ  
 He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)  
 a leader جَاعِلُكَ لِلنَّاسِ going to make you إِمَامًا verily I am  
 قَالَ he said وَمِنْ and of ذُرِّيَّتِي my offspring قَالَ He said لَا (does) not  
 the wrong-doers الظَّالِمِينَ ﴿١٢٤﴾ My Covenant عَهْدِي reach (includes) يَنَالُ  
 وَإِذْ and (remember) when جَعَلْنَا We made الْبَيْتَ the House (Ka'bah)  
 مَثَابَةً a resort لِّلنَّاسِ for mankind وَأَمْنَا and safety وَاتَّخِذُوا and take  
 (as) place of مُصَلًّى (of) Abraham إِبْرَاهِيمَ Maqam (place of standing)  
 وَعَهِدْنَا prayer and We covenanted إِلَىٰ and with إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ  
 أَن and Ishmael طَهِّرَا that they purify بَيْتِيَ My House (Ka'bah) لِّلطَّائِفِينَ  
 and those who stay (for I'tikaf) وَالْمُكَافِفِينَ for those who circumambulate it  
 وَالرُّكَّعِ and those who bow down السُّجُودِ ﴿١٢٥﴾ (and) prostrate

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),



and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

وَلَا قَالَ ابْرِهْمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمِتِّعُكُمْ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَنِيسَ الْمَصِيدِ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

وَاِذْ قَالَ رَبِّيْ اِبْرٰهِيْمُ my Lord رَبِّ Abraham (remember) when اٰتٰىناكَ and (remember) when اٰتٰىناكَ and provide اٰتٰىناكَ of security اٰتٰىناكَ a city اٰتٰىناكَ this اٰتٰىناكَ make اٰتٰىناكَ of them اٰتٰىناكَ believed اٰتٰىناكَ who اٰتٰىناكَ fruits اٰتٰىناكَ with اٰتٰىناكَ people اٰتٰىناكَ and who اٰتٰىناكَ He said اٰتٰىناكَ قَالَ the Last اٰتٰىناكَ الْاٰخِرِ and Day اٰتٰىناكَ وَالْاٰخِرِ in Allah اٰتٰىناكَ اِيَّاهُ I would let him enjoy (leave him in contentment) اٰتٰىناكَ فَاسْتَعْصَمَ disbelieve اٰتٰىناكَ اِيَّاهُ I shall compel him اٰتٰىناكَ اَسْطَرُّهُ then اٰتٰىناكَ ثُمَّ (for a) short/while اٰتٰىناكَ اِلٰى to عَذَابِ torment اٰتٰىناكَ النَّارِ (of) the Fire اٰتٰىناكَ وَفِيْهِ and worst (is that) اٰتٰىناكَ الْمَصِيْدِ and (remember) when اٰتٰىناكَ رَفَعُ destination اٰتٰىناكَ وَازِدْ the foundations اٰتٰىناكَ الْاَسْوَاعِ of اٰتٰىناكَ الْبَيْتِ the House اٰتٰىناكَ وَاسْمِعِ the foundations اٰتٰىناكَ اَبْرٰهِيْمَ our Lord رَبَّنَا Ishmael اٰتٰىناكَ قَبَّلَ our Lord رَبَّنَا اٰتٰىناكَ نَقَبًا accept اٰتٰىناكَ مِنْكَ from us اٰتٰىناكَ اَنْتَ verily You اٰتٰىناكَ اَلْاَلِيْمُ (are) All-Knower اٰتٰىناكَ اَلْاَلِيْمُ (are) All-Hearer اٰتٰىناكَ اَلْاَلِيْمُ You اٰتٰىناكَ اَلْاَلِيْمُ and make us اٰتٰىناكَ مُسْلِمِيْنَ and of اٰتٰىناكَ وَفِيْ and our اٰتٰىناكَ دُرِّيَّتِنَا our Lord رَبَّنَا! اٰتٰىناكَ اَلْاَلِيْمُ All-Knower اٰتٰىناكَ اَلْاَلِيْمُ a nation اٰتٰىناكَ مُسْلِمَةً submissive اٰتٰىناكَ لَكَ to You اٰتٰىناكَ وَارِنَا and show us اٰتٰىناكَ اِلَيْكَ submissive اٰتٰىناكَ لَكَ a nation اٰتٰىناكَ اُمَّةَ offspring اٰتٰىناكَ مَنَاسِكَنَا our Manasik (ceremonies of pilgrimage, rites of Hajj) اٰتٰىناكَ وَتُبَّ our Manasik (ceremonies of pilgrimage, rites of Hajj) اٰتٰىناكَ اِلَيْكَ to us اٰتٰىناكَ عَيْنًا pardon (accept our repentance, relent toward, turn to) اٰتٰىناكَ اِلَيْكَ (are) Acceptor of repentance (relenting) اٰتٰىناكَ اَلْتَوَّابِ You اٰتٰىناكَ اَنْتَ truly [You] اٰتٰىناكَ اَلْتَوَّابِ Most Merciful اٰتٰىناكَ اَلْتَوَّابِ

**126.** And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" **127.** And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept

(this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

رَبَّنَا our Lord! وَأَبْعَثْ amongst them فِيهِمْ and send رَسُولًا Your مِّنْهُمْ (out) of them يَتْلُو عَلَيْهِمْ who shall recite آيَاتِكَ unto them وَيُعَلِّمُهُمُ Verses the Book الْكِتَابَ and teach (instruct) them وَالْحِكْمَةَ the Wisdom وَيُزَكِّيهِمْ You أَنْتَ verily You إِنَّكَ and purify them turns رَغَبُ and who وَمَنْ the All-Wise الْحَكِيمُ ﴿١٢٩﴾ (are) the All-Mighty away عَنْ from مِّلَّةِ إِبْرَاهِيمَ creed (of) Abrahام إِلَّا except مَنْ (who) سَفِهَ himself نَفْسَهُ befooled وَلَقَدْ and truly اصْطَفَيْنَاهُ and chose him فِي in الدُّنْيَا the world وَإِنَّهُ verily he فِي in الْآخِرَةِ the Hereafter لَمِنَ (would be) among الصَّالِحِينَ ﴿١٣٠﴾ the righteous إِذْ when he said قَالَ said لَهُ to him رَبُّهُ his Lord أَسْلِمْتُ submit قَالَ he said of the worlds رَبِّ I submitted لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ to Lord

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-H* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ وَإِبْرَاهِيمَ

وَأَسْمِعِيلَ وَإِسْحَاقَ إِلَٰهًا وَجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ ابْنِيهِ to it and enjoined his sons and Jacob  
 has chosen Allah verily o my sons! and Isaac  
 لكم for you the (true) religion then not you die Muslims (who have surrendered unto you are but  
 came when witnesses were you or Him) كُنْتُمْ or (Him) كُنْتُمْ  
 he قَالَ when the death to Jacob (approached) يَعْقُوبُ  
 will you worship what to his sons said  
 your God we shall worship نَعْبُدُ they said after me  
 وَإِلَٰهَهُ and God and (of) your fathers Abraham and Ishmael  
 and we and Isaac and Ishmael and Isaac and Ishmael  
 to Him مُسْلِمُونَ (are) submissive تِلْكَ (are) submissive  
 خَلَتْ that has passed away لَهَا that has passed away  
 and not you earn كَسَبْتُمْ what and for you earned  
 تُسْأَلُونَ of what you will be asked عَمَّا  
 (they were doing)

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)." 133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْهِ إِبْرَاهِيمَ وَلَا اسْمِعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَلَا لُوطَ وَآلَ هَارُونَ وَمَا أُوْتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾

Christians **نَصَرِي** or **أَوْ** Jews **هُودًا** be **كُونُوا** and they said **وَقَالُوا**  
 the creed (the **مِلَّةَ** nay **بَلَى** say **قُلْ** you would be guided **تَهْتَدُوا**  
**كَانَ** and not **وَمَا** the upright **حَنِيفًا** (of) Abraham **إِبْرَاهِيمَ** religion)  
 we **مَامَنَّا** say **قُولُوا** the polytheists **الْمُشْرِكِينَ** of **مِنْ** he was  
**إِلَيْنَا** has been sent down **أُنزِلَ** and what **وَمَا** in Allah **بِاللَّهِ** believe  
 Abraham **إِبْرَاهِيمَ** to **إِلَهِ** was sent down **أُنزِلَ** and what **وَمَا** to us  
 and **وَالْأَسْبَاطِ** and Jacob **وَيَعْقُوبَ** and Isaac **وِإِسْحَاقَ** and Ishmael **وِإِسْمَاعِيلَ**  
**وَأَوْفَى** and what **وَمَا** (their) descendants (the tribes)  
 to **النَّبِيِّينَ** was given **أَوْفَى** and what **وَمَا** and Jesus **وَعِيسَى** to Moses  
 distinction we **نُفَرِّقُ** no **لَا** their Lord **رَبِّهِمْ** from **مِنْ** the Prophets  
 to Him **لَهُ** and we **وَنَحْنُ** of them **مِنْهُمْ** any **أَحَدٍ** between **بَيْنَ** make  
 are submissive **مُسْلِمُونَ**

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad **صلى الله عليه وسلم**), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." 136. Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

**فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ**  
**الْكَلِيمُ** **صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ** **قُلْ أَتَمَاجُؤُنَا فِي اللَّهِ وَهُوَ رَبُّنَا**  
**وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ**

**فَإِنْ** what **مَا** in the like of **بِمِثْلِ** they believed **ءَامَنُوا** so if  
 they are guided, they have **اهْتَدَوْا** then **فَقَدْ** in it **بِهِ** you believe  
**لَوْلَا** but if **وَإِنْ** received guidance  
 so will **فَسَيَكْفِيكَهُمُ** schism (opposition) **فِي شِقَاقٍ** in **فِي** they (are)  
 the **السَّمِيعُ** and He (is) **وَهُوَ** Allah **اللَّهُ** suffice you against them

(Our life takes its) hue صبغة the All-Knower ﴿١٣٧﴾ All-Hearer الله than من (is) better أحسن and who ومن (from) Allah الله are ﴿١٣٨﴾ to Him and we ونحن at coloring صبغة Allah about في do you dispute with us اتحاجوننا say قل worshippers الله and your Lord وربكم our Lord ربنا while He (is) وهو Allah and for us (are) أعملنا and for you (are) ولكم and we ونحن your deeds sincere ﴿١٣٩﴾ to Him (are) لم and we ونحن your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr] 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَعْلِمُ أَمْ  
الله وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَ رَبِّهِ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٩﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا تُسْئَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

أَمْ or تَقُولُونَ you say إِنَّ that إِبْرَاهِيمَ Abraham and وَإِسْمَاعِيلَ Ishmael and  
وَالْأَسْبَاطَ and Jacob وَيَعْقُوبَ and Isaac كَانُوا (their) descendants (the tribes) هُودًا Jews أَوْ or نَصَارَى  
قُلْ Christians أَعْلِمُ do you أَسْتَمُ say قُلْ or الله الله وَمَنْ (is) أَظْلَمُ more unjust وَمِمَّنْ  
شَهَادَةً testimony عِنْدَ with him (that is) مِنَ from الله and not وَمَا اللهُ Allah  
تَعْمَلُونَ ﴿١٣٩﴾ you do تِلْكَ that (was a) أُمَّةٌ nation قَدْ خَلَتْ that has  
كَسَبَتْ what لَكُمْ passed away لَهَا for them وَلَكُمْ they earned كَسَبَتْ and for  
يُسْئَلُونَ and not وَلَا you earn كَسَبْتُمْ what لَكُمْ you will be  
تَعْمَلُونَ ﴿١٤٠﴾ they used كَانُوا of what عَمَّا asked to do

**140.** Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

﴿ سَيَقُولُ السُّفَهَاءُ the fools among the people مَا وَلَّاهُمْ turned them from قِبْلَتِهِمُ their Qiblah (prayer direction) (which) الَّتِي that كَانُوا they were عَلَيْهَا on it قُلْ say لِلَّهِ and the west الْمَغْرِبُ the east الْمَشْرِقُ for Allah (belong to Allah) يَهْدِي He guides مَنْ He guides يَشَاءُ whom إِلَى He wills صِرَاطٍ a Way مُسْتَقِيمٍ Straight ﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم); "To Allāh belong both, east and the west. He guides whom He wills to the Straight Way."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً a nation وَسَطًا We have made you and thus جَعَلْنَاكُمْ over عَلَى witnesses شُهَدَاءَ that you be لِتَكُونُوا just (and best) over عَلَيْكُمْ the Messenger الرَّسُولُ and be وَيَكُونَ mankind النَّاسِ you شَهِيدًا وَمَا a witness جَعَلْنَا and did not الْقِبْلَةَ We make the Qiblah الَّتِي that كُنْتَ you were عَلَيْهَا on it إِلَّا except لِنَعْلَمَ that the Messenger follows يَتَّبِعِ whoso مَنْ We might know مِمَّنْ from those يَنْقَلِبْ on عَلَى who would be turned عَقْبَيْهِ his heels وَإِنْ and indeed كَانَتْ it was لَكَبِيرَةً great (hard test) إِلَّا except عَلَى those whom هَدَى guided اللَّهُ Allah وَمَا and not كَانَ truly إِيْمَانَكُمْ to let lose إِيْمَانَكُمْ Allah was لِيُضِلَّ your faith إِنَّ (is) Most Compassionate رءُوفٌ towards mankind رَحِيمٌ Most Merciful ﴿١٤٢﴾

143. Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٣﴾

قَدْ رَأَى verily We see تَقَلُّبَ turning وَجْهِكَ (of) your face in the a السَّمَاءِ the heaven فَلَنُوَلِّيَنَّكَ so surely We shall turn you (to) the Qiblah رَضَاهَا so turn you will be pleased with it وَجْهَكَ and the Sacred الْمَسْجِدِ Mosque towards شَطْرَ your face your faces وَجُوهَكُمْ turn فَوَلُّوا you (people) are مَا كُنْتُمْ wheresoever were سَطْرَهُ towards it وَإِنَّ and certainly الَّذِينَ those who أُوتُوا the أَلْحَقُ that أَنَّهُ know (well) لَيَعْلَمُونَ the Scripture الْكِتَابِ given Allah and not رَبِّهِمْ (is) from the truth وَمَا they do يَعْمَلُونَ of what (is) unaware

144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

وَلَيْنَ اتَّيْتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا فَبَلَّتْكُمْ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْإِلْمِ إِنَّكَ إِذَا لَئِنَ الْفَالِاسِيكِ ﴿١٤٤﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٥﴾



وَلَكِنْ and even if أَنْتَ you were to bring أَلَّذِينَ (to) those who أَوْثَرُوا Signs all مَاتُوا the Scripture الْكِتَابَ were given أَمَّا nor مَتَى your Qiblah قِبْلَتَكَ they follow تَتَّبِعُوا (would) not بِتَابِعٍ you (be) a follower فَلَئِنْ (of) their Qiblah وَمَا nor بَعْضُهُمْ (of) the Qiblah قِبْلَةَ (are) followers بَتَّاعٍ some of them and if وَلَكِنْ others اتَّبَعْتَ you followed أَهْوَاءَهُمْ their desires مِنْ knowledge أَلَيْسَ of مِمَّنْ came to you جَاءَكَ what مَّا after بَدِ إِثْنُكَ indeed you إِذَا (will be) ثُمَّ then (will be) لَمِنَ of الظَّالِمِينَ the الَّذِينَ wrong-doers مَاتَيْنَهُمْ those to whom We gave الْكِتَابَ the ScripturE يَعْرِفُونَهُ as they recognize it كَمَا recognize it يَعْرِفُونَ they recognize أَبْنَاءَهُمْ their sons وَلَكِنْ but verily فَرِيقًا a group مِنْهُمْ of them لَيَكْتُمُونَ the truth الْحَقَّ while they وَهُمْ يَعْلَمُونَ know

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)].

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٥﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلَانَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٦﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٧﴾

الْحَقُّ (this is) the truth رَبِّكَ your Lord فَلَا so do not تَكُونَنَّ (you) be مِنَ of الْمُمْتَرِينَ ﴿١٤٥﴾ وَلِكُلِّ those who doubt مَوْلَانَا He هُوَ (there is) a direction وَجْهَةٍ every (nation) so try to excel فَاسْتَبِقُوا He turns them (they face in their (prayers)

كَتُوبًا wheresoever (in) good works (one another) you may be  
 all جَمِيعًا Allah you will bring بَأْتِ truly together  
 thing شَيْءٍ every عَلَى over Allah (is) All-Powerful قَدِيرٌ ﴿١٤٧﴾  
 wheresoever حَيْثُ and from وَمِنْ turn قَوْلٍ you come forth خَرَجْتَ  
 your face (in prayer) وَجْهَكَ the Sacred الْحَرَامُ Mosque towards  
 and indeed this وَلَئِنَّ the truth (is) the truth لَلْحَقُّ  
 and not وَمَا your Lord رَبِّكَ from (is) unaware يَفْعَلُ Allah  
 you do تَعْمَلُونَ ﴿١٤٨﴾ of what عَمَّا (is) unaware

147. (This is) the truth from your Lord. So be you not one of those who doubt.  
 148. For every nation there is a direction to which they face (in their prayers). So  
 hasten towards all that is good. Wheresoever you may be, Allâh will bring you  
 together (on the Day of Resurrection). Truly, Allâh is Able to do all things.  
 149. And from wheresoever you start forth (for prayers), turn your face in the  
 direction of *Al-Masjid Al-Harâm* (at Makkah), that is indeed the truth from your  
 Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ  
 عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَتَمَنَّوْا عَلَى الَّذِينَ كَفَرُوا  
 أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ  
 مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٤٩﴾

so وَمِنْ you come forth خَرَجْتَ wheresoever حَيْثُ and from  
 the Sacred الْحَرَامُ Mosque towards شَطْرَ your face وَجْهَكَ turn  
 وَحَيْثُ مَا كُنْتُمْ and wheresoever فَوَلُّوا you may be  
 وَجُوهَكُمْ turn شَطْرَهُ towards it لِئَلَّا may be يَكُونَ so that not  
 النَّاسِ the Sacred الْحَرَامُ Mosque towards شَطْرَ your face وَجْهَكَ turn  
 عَلَيْكُمْ حُجَّةٌ إِلَّا an argument حُجَّةٌ against you الَّذِينَ except  
 ظَلَمُوا مِنْهُمْ do injustice ظَلَمُوا those who  
 وَلَا تَحْشَوْهُمْ so (do) not تَحْشَوْهُمْ so that I may complete  
 وَلَا تَتَمَنَّوْا عَلَى الَّذِينَ كَفَرُوا but fear Me وَخْشَوْنِي  
 وَأَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ  
 مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٤٩﴾

(who) recites **يَتْلُوا** from among you **وَمِنْكُمْ** a Messenger **رَسُولًا**  
and sanctifies you **وَيُزَكِّيْكُمْ** Our Verses **آيَاتِنَا** to you **عَلَيْكُمْ**  
the Book **الْكِتَابَ** and teaches you **وَيُعَلِّمُكُمُ** (purifies your lives)  
what **مَا** and teaches you **وَيُعَلِّمُكُمْ** and Wisdom **وَالْحِكْمَةَ** (Qur'an)  
لَمْ **تَكُونُوا** you did **فَعَلْتُمْ** know

**150.** And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

**151.** Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَأَذْكُرُوا أَنَّهُمْ إِذَا كُفِرُوا لِي لَا تَكْفُرُونَ ﴿١٢٩﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٣٠﴾ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٣١﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَالصَّابِرِينَ ﴿١٣٢﴾

[illegible]

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). 154. And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٢﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٣﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٤﴾

الَّذِينَ إِذَا those who أَصَابَتْهُمْ afflicts them مُصِيبَةٌ calamity  
 قَالُوا they say إِنَّا truly we belong to الله and indeed we وَإِنَّا  
 إِلَيْهِ (shall) to Him رَاجِعُونَ return أُولَٰئِكَ (they are) those عَلَيْهِمْ  
 thier Lord رَبِّهِمْ from blessings صَلَوَاتٌ upon whom (are)  
 who (are) هُمْ and (they are) those وَأُولَٰئِكَ and mercy وَرَحْمَةٌ  
 and الْمُتَّقُونَ the guided ones إِنَّ the الصَّفَا As-Safa and الْمَرْوَةَ  
 the شَعَائِرِ (are) of مِنْ Al-Marwah (two mountains in Makkah)  
 performed Hajj حَجَّ so whoever فَمَنْ (of) الله symbols  
 (there) the بَيْتَ (of) the House أَوِ or اعْتَمَرَ performed Umrah فَلَا  
 he walks (between) يَطَّوَّفُ that أَنْ on him عَلَيْهِ sin is) no  
 good خَيْرًا does voluntarily تَطَوَّعَ and whoever وَمَنْ the two  
 فَإِنَّ then verily الله Allâh شَاكِرٌ All-Recogniser (is) عَلِيمٌ  
 All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَ مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
 اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُمْ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا  
 وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

We have أَنْزَلْنَا what مَا conceal يَكْتُمُونَ those who الَّذِينَ verily إِنَّ and the guidance وَالْهُدَىٰ the clear proofs الْبَيِّنَاتِ of مِنْ sent down for the النَّاسِ We have made it clear بَيَّنَّاهُ that مَا after مِنْ بَعْدِ curses يَلْعَنُهُم such are those أُولَٰئِكَ the Book الْكِتَابِ in فِي people لَا the cursers اللَّعْنُونَ and curse them وَيَلْعَنُهُمُ Allah اللَّهُ them and mend (their) وَأَصْلَحُوا repent تَابُوا those who الَّذِينَ except I أَتُوبُ those (are) فَأُولَٰئِكَ and declare (the truth) وَبَيَّنَّاهُمْ ways) (am) وَأَنَا and I التَّوَّابُ and I (am) will accept repentance عَلَيْهِمْ those who الَّذِينَ verily إِنَّ Most Merciful الرَّحِيمُ Oft-Returning (were) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved كَفَرُوا (of) curse لَعْنَةُ on them (is) عَلَيْهِمْ it is they أُولَٰئِكَ disbelievers and (of) mankind وَالنَّاسِ and (of) the angels وَالْمَلَائِكَةِ Allah combined أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَاللَّهُ كَرِيمٌ ﴿١٦٣﴾ وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٤﴾

خَالِدِينَ فِيهَا they shall abide فِيهَا in it لَا neither يَخَفُّ will be they عَنْهُمْ lightened from them الْعَذَابُ the punishment وَلَا nor هُمْ they يُنظَرُونَ ﴿١٦٢﴾ will be reprieved وَاللَّهُ كَرِيمٌ ﴿١٦٣﴾ and your God اللَّهُ (is) God وَلَا One (there is) no إِلَهَ god إِلَّا but هُوَ He الرَّحْمَنُ the Most Beneficent الرَّحِيمُ ﴿١٦٤﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

إِنَّ verily فِي in خَلْقِ the creation السَّمَوَاتِ (of) the heavens وَالْأَرْضِ (of) the earth and the night اللَّيْلِ and (in) the alternation وَاخْتِلَافِ and the day النَّهَارِ and the ships وَالْفُلِّ الَّتِي which تَجْرِي sail فِي through the sea الْبَحْرِ بِمَا with that which يَنْفَعُ benefits النَّاسَ mankind وَمَا the and أَنْزَلَ sent down اللَّهُ Allah (and) thus مَاءٍ water (rain) of السَّمَاءِ the sky (height) مِنْ the (and) thus فَأَخْيَا water (rain) بِهٖ therewith الْأَرْضَ the earth بَعْدَ after مَوْتِهَا its death وَبَثَّ and فِيهَا therein مِنْ of كُلِّ all (kinds) دَابَّةٍ (of) the winds الرِّيْحِ and (in) veering وَتَصْرِيفِ moving creatures وَالسَّحَابِ and the clouds السَّمَوَاتِ the sky and the earth وَالْأَرْضِ لَآيَاتٍ (are) indeed proofs لِقَوْمٍ who understand يَعْقِلُونَ ﴿١٦٣﴾ for people (signs)

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٤﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٥﴾

وَمِنْ (others) yet of النَّاسِ people مَنْ (are) (some) who take يَتَّخِذُوا (as) rivals (with Allah) أُنْدَادًا Allah اللهُ besides مِنْ دُونِ (of) Allah اللهُ like the love كَحُبِّ they love them يُحِبُّونَهُمْ (in their) حُبًّا (are) stauncher أَسَدُ believed but those who مَأْمُونًا love لِلَّهِ for وَلَوْ (would that) and if only بَرَى (could) see they will see يَرَوْنَ when إِذْ did wrong ظَلَمُوا those who الَّذِينَ belongs to Allah اللهُ all power أَلَّا the torment الْعَذَابِ جَمِيعًا wholly وَأَنَّ and that اللهُ Allah شَدِيدُ (is) Severe الْعَذَابِ (165) أَتُوبُوا those who الَّذِينَ will disown تَبَرَّأَ when إِذْ (in) punishment اتَّبَعُوا those who اتَّبَعُوا (them) followed وَرَأَوْا and they would see وَتَقَطَّعَتِ the torment الْمَكَادِبُ and they would see off يَوْمَ from them (between them) الْأَنْسَابُ (166)

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَا كَرِهَ فَنَتَّبِعُ مَنَّهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيدُهُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٦﴾ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٧﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٨﴾

وَقَالَ الَّذِينَ اتَّبَعُوا those who الَّذِينَ and will say وَقَالَ that لَوْ أَنَا we would disown فَنَتَّبِعُ (were) a return كَرِهَ for us كَذَلِكَ us وَمِنَّا they have disowned تَبَرَّأُوا as كَمَا them وَمِنْهُمْ they will show them أَعْمَلَهُمْ Allah اللهُ حَسْرَتٍ (as) regrets عَلَيْهِمْ for them وَمَا never هُمْ and they بِخَارِجِينَ will get out of that النَّارِ ﴿١٦٦﴾ the Fire يَا أَيُّهَا O النَّاسُ people كُلُوا eat مِمَّا of that حَلْالًا lawful طَيِّبًا good وَلَا and (is) فِي in الْأَرْضِ the earth

(do) not تَتَّبِعُوا (of) Satan الشَّيْطَانِ the footsteps خُطَوَاتِ follow  
 only إِنَّْمَا open مُبِينٌ ﴿١٦٨﴾ an enemy عَدُوٌّ for you لَكُمْ verily he (is)  
 and the وَالْفَحْشَاءِ of the evil بِالسُّوءِ He commands you بِأَمْرِكُمْ  
 Allah اللَّهُ about عَلَى you say تَقُولُوا and that وَأَنْ obscenity  
 you know تَعْلَمُونَ ﴿١٦٩﴾ (do) not لَا what

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٦٨﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كَلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٠﴾

and when إِذَا قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow  
 we shall أَنْزَلَ اللَّهُ has sent down قَالُوا they say بَلْ nay نَتَّبِعُ we shall  
 our fathers أَلْفَيْنَا what follow مَا upon it عَلَيْهِ we found  
 أَوَلَوْ even if كَانَ did آبَاؤُهُمْ their fathers لَا not يَعْقِلُونَ  
 (did) they find Right يَهْتَدُونَ nor وَلَا anything شَيْئًا understand  
 disbelieved كَفَرُوا (of) those who الَّذِينَ and the example وَمَثَلُ guidance  
 كَمَثَلِ like (is) الَّذِي he who يَنْعِقُ (of) shouts بِمَا to that لَا  
 does not يَسْمَعُ hear إِلَّا except دُعَاءَ shouts وَنِدَاءً and cries صُمُّ  
 (do) not لَا so they فَهُمْ blind عُمْى dumb بُكْمٌ (they are) deaf  
 يَعْقِلُونَ ﴿١٦٨﴾ understand يَا أَيُّهَا O you! الَّذِينَ who آمَنُوا believe  
 We have رَزَقْنَاكُمْ that مَا the good (lawful) things طَيِّبَاتِ of eat  
 if إِنْ to Allah لِلَّهِ and be grateful وَاشْكُرُوا provided you (with)  
 كُنْتُمْ you إِيَّاهُ Him (alone) تَعْبُدُونَ ﴿١٧٠﴾ [you] worship





Forgiving, Most Merciful. 174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٤﴾ ذَلِكَ بِأَنَّهُ  
نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٥﴾

أُولَٰئِكَ those (are) الَّذِينَ they who اشْتَرُوا purchased error الضَّلَالَةَ at the price of guidance بِالْهُدَىٰ وَالْعَذَابَ and torment بِالْمَغْفِرَةِ at the price of forgiveness ۖ فَمَا so how أَصْبَرَهُمْ the price of forgiveness عَلَى النَّارِ ﴿١٧٤﴾ the Fire ذَلِكَ (is) بِأَنَّهُ because اللهُ Allah نَزَّلَ and the Book الْكِتَابَ has sent down بِالْحَقِّ the truth وَإِنَّ with the truth الَّذِينَ verily those who اخْتَلَفُوا differed in the concerning الْكِتَابِ Book لَفِي (are) in شِقَاقٍ a schism بَعِيدٍ ﴿١٧٥﴾ far

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٦﴾

لَيْسَ (it is) not الْبِرُّ righteousness أَنْ that تُولُوا you turn وُجُوهَكُمْ and (or) the west وَالْمَغْرِبِ the east الْمَشْرِقِ towards قِبَلَ your faces وَلَكِنَّ but الْبِرَّ (is) مَنْ righteous ءَامَنَ he who بِاللَّهِ believes وَالْيَوْمِ الْآخِرِ and the angels وَالْمَلَائِكَةِ and the Last Day وَأَقَامَ the Book وَالنَّبِيِّينَ and the Prophets وَءَاتَى and gives الْمَالَ and the orphans وَالْيَتَامَىٰ and the needy وَابْنَ السَّبِيلِ and the needy

and (to those) who ask (for help) **وَالسَّائِلِينَ** and the wayfarer **وَالضَّالِّينَ** and offers **وَأَقَامَ** the ransom of slaves; **وَالرِّقَابَ** and in (for) and who fulfil **وَالْمُؤْتُونَ** Zakat **وَالزَّكَاةَ** and pays **وَمَا آتَى** the prayer and **وَعَاهِدُهُمْ** their promise **إِذَا** when **عَاهَدُوا** they promise **وَالصَّادِقِينَ** and affliction **وَالضَّرَّاءَ** adversity **فِي** in **الْبَاسَاءِ** who remain patient **وَالَّذِينَ** such are they **أُولَئِكَ** peril **وَالَّذِينَ** and at the time of **وَحِينَ** they (who are) **هُمْ** and those (are) **وَأُولَئِكَ** have proved true **صَدَقُوا** **وَالْمُتَّقُونَ** pious

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.

**يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ** **الْحُرِّ بِالنَّفْسِ** **وَالْعَبْدُ بِالْعَبْدِ** **وَالْأُنْثَىٰ بِالْأُنْثَىٰ** **فَمَن عَفَىٰ لَهٗ مِن أَجْرِهِ** **شَيْءٌ** **فَأَنبَاعٌ** **بِالْمَعْرُوفِ** **وَأَدَاءُهُ** **إِلَيْهِ** **يَإَحْسِنُ** **ذَٰلِكَ** **تَخْفِيفٌ** **مِّن رَّبِّكُمْ** **وَرَحْمَةٌ** **مِّنْ** **أَعْتَدَىٰ** **بَعْدَ** **ذَٰلِكَ** **فَلَهُ عَذَابٌ** **أَلِيمٌ**

**يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** believe **كُتِبَ** (is) prescribed **عَلَيْكُمْ** the **الْقِصَاصُ** retribution **فِي** in (cases of) **الْقَتْلِ** murder **الْحُرِّ** free **بِالنَّفْسِ** for the free **وَالْعَبْدُ** and the slave **بِالْعَبْدِ** for the slave **وَالْأُنْثَىٰ** and the female **بِالْأُنْثَىٰ** for the female **فَمَن** but whoso **عَفَىٰ** something **لَهٗ** for him (is) **مِن أَجْرِهِ** by **أَعْتَدَىٰ** his brother **شَيْءٌ** according to **بِالْمَعْرُوفِ** then adhering to it **فَأَنبَاعٌ** (of blood money) **وَأَدَاءُهُ** and payment be made **إِلَيْهِ** usage (with fairness) **يَإَحْسِنُ** in a goodly manner **ذَٰلِكَ** that (is) **تَخْفِيفٌ** an alleviation **مِّن رَّبِّكُمْ** from your Lord **وَرَحْمَةٌ** and a Mercy **فَمَن** and whoever **أَعْتَدَىٰ** and **بَعْدَ** after **ذَٰلِكَ** this **فَلَهُ** for him (is) **عَذَابٌ** a torment **أَلِيمٌ** painful

**178.** O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٧﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٧٨﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنبَأَ إِمَامُهُ عَلَى الَّذِينَ يَبْدُلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧٩﴾

[illegible]

**179.** And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. **180.** It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty, upon *Al-Muttaqûn* **181.** Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِنْ مُوسَى جَنَفًا أَوْ إِتْمَاعًا فَصَلِّحْ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَكُمْ مَلَكُمُ تَتَّقُونَ ﴿١٢٨﴾

فَمَنْ a testator مُوصٍ from مِنْ fears خَافَ then whoso  
 and فَاصْلَحَ wrong-doing إِمَّا or أَوْ partiality (some unjust act)  
 (there is) no بَلَا between them (the parties) يَبْتِهِم makes peace  
 (is) Oft-Forgiving عَفُورُ Allah الله verily إِنَّ on him عَلَيْهِ sin إِنْ  
 رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا Most Merciful الَّذِينَ O you who مَأْمُورًا believe كُتِبَ  
 it كُتِبَ as كَمَا the fasting الصِّيَامُ for you عَلَيْكُمْ (is) prescribed  
 before you لَكُمْ those الَّذِينَ for عَلَى was prescribed  
 become God-fearing تَتَّقُونَ ﴿١٨٣﴾ so that you may

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَتْ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
 طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

أَيَّامًا days مَعْدُودَاتٍ numbered فَمَنْ then whoso كَانَتْ is مِنْكُمْ of  
 (the same) مَرِيضًا you or عَلَى sick أَوْ journey فَعِدَّةٌ (the same)  
 those الَّذِينَ and upon وَعَلَى other أُخَرَ days أَيَّامٍ of  
 (is) ransom فِدْيَةٌ afford it (can do it with difficulty) يُطِيقُونَهُ who  
 طَعَامُ feeding مَسْكِينٍ (of) a needy person فَمَنْ (of) but تَطَوَّعَ  
 خَيْرًا good فَهُوَ it (is) خَيْرٌ better لَهُ  
 for him وَأَنْ and that تَصُومُوا you fast خَيْرٌ (is) better لَكُمْ  
 know تَعْلَمُونَ ﴿١٨٤﴾ you if كُنْتُمْ you

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

شَهْرَ رَمَضَانَ (of) Ramadan the month (is) that أُنْزِلَ was revealed in it فِيهِ the Qur'an هُدًى a guidance لِّلنَّاسِ for mankind وَبَيِّنَاتٍ clear proofs مِّنَ الْهُدَى of the guidance وَالْفُرْقَانِ the criterion فَمَن and whoever شَهِدَ so witnesses/sights he should fast الشَّهْرَ of you (of Ramadan) فَلْيَصُمْهُ the month (of Ramadan) وَمَن it and whosoever كَانَ is مَرِيضًا sick أَوْ or عَلَىٰ on سَفَرٍ other days أُخَرَ of (the same) number فَعِدَّةٌ journey and (later) يُرِيدُ (does) not want بِكُمُ Allah wants (later) for you الْعُسْرَ ease وَلَا and that وَلِتُكْمِلُوا hardship for you وَلِتُكَبِّرُوا the number (of days) الْعِدَّةَ that you complete He guided هَدَيْتُمْ that on مَا you should magnify Allah عَنِّي My slaves عِبَادِي ask you سَأَلَكَ and when وَإِذَا about Me فَإِنِّي I respond to قَرِيبٌ near (to them) أُجِيبُ then indeed I am دَعْوَةَ call الدَّاعِ (of) the caller إِذَا when دَعَانِ he calls (on) Me فَلْيَسْتَجِيبُوا to Me لِي so let them respond وَلْيُؤْمِنُوا and believe لَعَلَّهُمْ in Me يَرْشُدُونَ so that they may

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.

to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَنْتُمْ أَمَّا كُنْتُمْ تَكْتُمُونَ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْتِ وَلَا تَبْشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

أَحِلَّ لَكُمْ is allowed (on) the night of the الصِّيَامِ (fasts) الرَّفَثُ إِلَى consorting with نِسَائِكُمْ your women هُنَّ لِيَاسٌ (are) garment لَكُمْ for you وَأَنْتُمْ لِيَاسٌ (are) garment لَهُنَّ for them عَلِمَ اللَّهُ knew Allah أَنَّكُمْ that you كُنْتُمْ so تَخْتَاوْنَ yourselves أَنْفُسَكُمْ deceiving (you) were فَتَابَ عَلَيْكُمْ and forgave عَنْكُمْ (from) you وَعَفَا He accepted your repentance and seek بَاشِرُوهُمْ so now فَالْآنَ you can associate with them وَأَنْتُمْ أَمَّا كُنْتُمْ T\_KUM what مَا كُنْتُمْ تَكْتُمُونَ Allah ordained كُنْتُمْ تَكْتُمُونَ and eat وَكُلُوا for you وَاشْرَبُوا becomes distinct يَتَبَيَّنُ until and حَتَّى drink وَاشْرَبُوا the white الْخَيْطُ الْأَبْيَضُ thread from the black الْخَيْطِ الْأَسْوَدِ thread of the dawn ثُمَّ أَتُوا الصِّيَامَ complete fasts إِلَى till associate with them تَبْشِرُوهُمْ (do) not وَلَا the nightfall الْبَيْتِ the nightfall (your wives) وَأَنْتُمْ عَاكِفُونَ are confining yourselves (in) عَاكِفُونَ while you وَأَنْتُمْ (your wives) limits هَذِهِ these (are) تِلْكَ the mosques الْمَسْجِدِ in I'tikaf) فِي (of) Allah فَلَا (do) not تَقْرُبُوهَا so كَذَلِكَ approach them يُبَيِّنُ Allah makes clear بَيِّنَاتٌ His Signs (Verses) لِلنَّاسِ mankind لَعَلَّهُمْ that they يَتَّقُونَ ﴿١٨٧﴾ become God-Fearing

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

*Tabarî*] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَلَا تَأْكُلُوا (do) not your property أَمْوَالَكُمْ (eat up) usurp and (do) not تَدْلُوا by unjust means بِالْبَاطِلِ among yourselves (one another) so that تَأْكُلُوا the authorities الْحُكَّامِ to it بِهَا nor present (of) النَّاسِ property أَمْوَالِ of فَرِيقًا a portion you usurp (eat) know (that) تَعْلَمُونَ while you وَأَنْتُمْ sinfully بِالْإِثْمِ others ﴿١٨٨﴾ يَسْأَلُونَكَ they ask you عَنِ the new moons الْأَهِلَّةِ قُلْ new moons قُلْ say هِيَ they ask you مَوَاقِيتُ times (for the determination of) لِلنَّاسِ are (for) وَالْحَجِّ Hajj وَلَيْسَ (for) and (it is) no الْبِرُّ virtue بِأَنْ that تَأْتُوا you enter الْبُيُوتَ the houses مِنْ their backs ظُهُورِهَا fears (Allah) وَلَكِنَّ but الْبِرَّ the righteous (is) مَنِ he who اتَّقَىٰ and enter وَأَتُوا and enter الْبُيُوتَ the houses مِنْ their gates أَبْوَابِهَا and fear وَاتَّقُوا اللَّهَ and fear لَعَلَّكُمْ so that you may ﴿١٨٩﴾ تُفْلِحُونَ attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the



pilgrimage. It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تُفْسِدُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way اللَّهُ (of) Allah الَّذِينَ (of) the transgressors لَا fight you وَلَا but do not تَعْتَدُوا like لَا Allah إِنْ transgress wherever حَيْثُ and kill them وَأَقْتُلُوهُمْ the transgressors الْمُعْتَدِينَ ﴿١٩٠﴾ where you find them وَأَخْرِجُوهُمْ and turn them out مِنْ from حَيْثُ and wrongful وَالْفِتْنَةُ they have turned you out أَخْرِجُوكُمْ where persecution أَشَدُّ (is) worse مِنْ (is) the Sacred الْمَسْجِدِ the Mosque الْحَرَامِ the Sacred حَتَّى they fight you unless قَاتِلُوكُمْ but if فَإِنْ therein فَإِنْ they fight you قَاتِلُوكُمْ (is) the جَزَاءُ such كَذَلِكَ then slay them فَاقْتُلُوهُمْ fight you (there) (of) the disbelievers الْكَافِرِينَ ﴿١٩١﴾ reward

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنهَوْا فَلَا عُدْوَانَ عَلَيَّ الْفَاسِقِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدَّوْا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾



for Allah ﷻ and Umrah وَالْعُمْرَةَ the Hajj الْحَجَّ and complete وَأَتُوا  
 then (send) whatever مَا you are prevented أُنْصِرْتُمْ and if بَلَىٰ  
 offering الْهَدْيِ of مِنْ is easy to obtain أَسْتَيْسَرَ and do not وَلَا  
 the offering الْهَدْيِ reaches يَبْلُغُ until حَتَّىٰ your heads رُءُوسُكُمْ shave  
 among مِنْكُمْ is كَانَ and whoever قَدْ its (appointed) place جَعَلَكُمْ  
 you مَرِيضًا أَوْ sick أَوْ or has أَدَّىٰ an ailment مِنْ [of] رَأْسِهِ  
 fasting صِيَامٍ of مِنْ then (he must pay) ransom فِدْيَتُهُ his scalp  
 and if صَدَقَةٍ or سُلُوفٍ sacrifice فَإِذَا أَلْمَسْتُمْ  
 took advantage تَمَتَّعَ then whoever قَدْ you become safe  
 can be had أَسْتَيْسَرَ then whatever مَا Hajj الْحَجَّ till إِلَىٰ of Umrah  
 (did) not لَمْ and whoever قَدْ offering الْهَدْيِ of مِنْ with ease  
 find فَصِيَامٌ (for) three ثَلَاثَةِ then (he should observe) fast  
 during فِي the Hajj الْحَجَّ وَسَبْعَةٍ (days) and seven إِذَا when رَجَعْتُمْ  
 you have returned بَلَكَ that عَشْرَةَ (is) ten (days) كَامِلَةً in all ذَلِكَ  
 that لِمَنْ (is) لَمْ يَكُنْ whose family أَهْلُهُ حَاضِرِي present  
 the Sacred الْمَسْجِدِ الْحَرَامِ (at) وَأَتَقُوا and fear الله  
 Allah وَاعْلَمُوا and know أَنَّ that الله Allah شَدِيدُ (is) Severe  
 (in) punishment الْعِقَابِ

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrah*' (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah*' in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ رَزَقَ فِيهِ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

الْحَجَّ the Hajj أَشْهُرٌ (is in) months مَّعْلُومَةٌ well-known فَمَنْ whoever رَزَقَ undertook (intends) فِيهِ in these (months) الْحَجَّ in these (months) فَلَا to perform Hajj رَفَثَ then (there be) no obscenity (sexual relations) وَلَا nor فُسُوقَ wickedness وَلَا nor جِدَالَ wrangling nor مَا تَفْعَلُوا and whatever you do وَمَا the Hajj أَشْهُرٌ in (during) فِي (of) خَيْرٍ good يَعْلَمْهُ Allah knows it وَتَزَوَّدُوا and take فَإِنَّ provision خَيْرَ the best الزَّادِ the provision التَّقْوَىٰ then verily فَإِنَّ provision (of) يَا أُولِيَ O men الْأَلْبَابِ (of) اتَّقُونِ (is) piety understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

لَيْسَ (there is) no عَلَيْكُمْ on you جُنَاحٌ sin أَنْ that تَبْتَغُوا you فَضْلًا seek مِنْ Bounty رَبِّكُمْ of رَبِّكُمْ your Lord فَإِذَا and when أَفَضْتُمْ you return مِنْ from عَرَفَاتٍ Arafat then فَأَذْكُرُوا Hajj cite-Muzdalifah عِنْدَ Allah remember اللَّهُ He has الْمَشْعَرِ Sacred and أَذْكُرُوهُ Him كَمَا as هَدَيْتُمْ He has وَإِنْ directed you كُنْتُمْ and indeed مِنْ قَبْلِهِ you were لَمَنِ of those الضَّالِّينَ who went astray ثُمَّ then أَفِيضُوا

(return) مِنْ from حَيْثُ where أَكْصَحَ depart (return) النَّاسُ the  
 people وَاسْتَغْفِرُوا and ask forgiveness اللَّهُ (of) Allah إِنْ  
 Allah عَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنْ النَّاسِ مَنْ  
 يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا  
 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

فَإِذَا and when قَضَيْتُمْ you have accomplished مَنَاسِكَكُمْ your  
 Hajj rites فَاذْكُرُوا then remember اللَّهُ Allah كَذِكْرِكُمْ as your  
 remembering آبَاءَكُمْ (of) your forefathers أَوْ or أَشَدَّ (with)  
 ذِكْرًا far more فَمِنْ people النَّاسِ but of فَمِنْ remembrance  
 those who يَقُولُ (are) رَبَّنَا say our Lord! آتِنَا in give us  
 the world وَمَا and nothing لَهُ for him (is) فِي in الْآخِرَةِ  
 the Hereafter مِنْ of خَلْقٍ share وَمِنْهُمْ and of them  
 those who يَقُولُ say رَبَّنَا O our Lord! آتِنَا in give us  
 the world حَسَنَةً good وَفِي and in الْآخِرَةِ the Hereafter  
 good وَقِنَا (from) عَذَابَ torment النَّارِ of the Fire

200. So when you have accomplished your *Manâsik*, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

أُولَئِكَ (those) لَهُمْ (is) a portion نَصِيبٌ for them (in) كَسَبُوا they earned and اللَّهُ (is) سَرِيعُ swift and reckoning وَاذْكُرُوا and remember اللَّهُ Allah في during أَيَّامٍ days مَعْدُودَاتٍ appointed (numbered) فَمَنْ then whoever تَعَجَّلَ (there is) no فَلَا two days يَوْمَيْنِ in hastens (to leave) (there is) no فَلَا delays تَأَخَّرَ and whoever وَمَنْ on him عَلَيْهِ sin (there is) no إِثْمَ sin on him عَلَيْهِ sin لِمَنِ on him who اتَّقَىٰ obeys and وَاتَّقُوا Allah fear وَأَعْلَمُوا and know أَنَّكُمْ that you إِلَيْهِ to Him تُحْشَرُونَ will be gathered ﴿٢٠٣﴾

202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning. 203. And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْمُهَادُ ﴿٢٠٦﴾

وَمِنَ النَّاسِ and of النَّاسِ mankind (is) one who يُعْجِبُكَ fascinates you قَوْلُهُ in his speech فِي the worldly الدُّنْيَا life وَيُشْهَدُ to witness اللَّهُ Allah عَلَىٰ on مَا (is) what فِي in قَلْبِهِ his heart وَهُوَ (yet) He أَلَدُّ (is) most quarrel-some الْخِصَامِ (of) the ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ he turns away سَعَىٰ he strives and when وَإِذَا opponents in الْأَرْضِ the land لِيُفْسِدَ so that he may spread mischief وَيُهْلِكَ it and destroy الْحَرْثَ the crops وَالنَّسْلَ the living and the ﴿٢٠٥﴾ لَيْسَ the (cattle) and اللَّهُ Allah لَا does not يُحِبُّ like الْفُسَادَ the ﴿٢٠٦﴾

mischieف وَإِنَّا and when قِيلَ it is said لَهُ to him أَنَّى fear الله  
 Allah أَخَذَتْهُ takes him أَلْمَزَّةُ arrogance بِالْإِثْمِ to sin فَحَسَبُهُمُ  
 Hell جَهَنَّمَ suffices for him وَلَيْسَ and indeed (is) worst أَلْمِهَادُ ﴿٦٥﴾  
 the resting place

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. 206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٦٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا  
 أَدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ إِنَّكُمْ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٦﴾ فَإِن رَّكَلْتُم مِّنْ  
 بَعْدِ مَا جَآءَتْكُمْ الْبَيِّنٰتُ فَأَعْلَمُوٓا۟ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

وَمِنَ and of النَّاسِ mankind مَنْ (is) he who يَشْرِى sells نَفْسَهُ  
 (of) Allah ابْتِغَاءَ seeking مَرْضَاتِ pleasure الله (His) to  
 وَاللَّهُ and Allah رَءُوفٌ (is) Most Compassionate بِالْعِبَادِ ﴿٦٥﴾  
 يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا believe أَدْخُلُوا enter فِي  
 and do not wholly (completely) كَآفَّةً Islam السِّلْمِ into  
 تَتَّبِعُوا (you) follow خُطُوٰتِ footsteps الشَّيْطٰنِ (of) Satan. إِنَّكُمْ  
 and indeed he (is) لَكُمْ for you عَدُوٌّ enemy مُّبِينٌ ﴿٦٦﴾ open فَإِن  
 came to جَآءَتْكُمْ what مَا after وَمِنْ you slide back رَّكَلْتُم if  
 you الْبَيِّنٰتُ the clear signs فَأَعْلَمُوٓا۟ then know أَنَّ indeed الله  
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿٦٧﴾ All-Wise

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾  
 سَلِّ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا يَنْتَهُوْا وَمَنْ يَبْدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زَيْنَ  
 الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَسَخَّرُوا مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ  
 حِسَابٍ ﴿٢١٢﴾

that هَلْ do they wait for (anything else) إِلَّا except أَنْ of shadows of the clouds in ظُلَلٍ Allah should come to them يَأْتِيَهُمُ and will be وَقُضِيَ (and) the angels الْمَلَائِكَةُ the clouds الْغَمَامِ are returned تُرْجَعُ Allah and to وَإِلَى the matter الْأَمْرُ decided الْأُمُورُ (all) matters سَلِّ ask Children of Israel بَنِي إِسْرَءِيلَ (of) كَمَا how many آتَيْنَاهُمْ We gave them مِنْ of clear signs يَنْتَهُوْا of وَمَنْ changes نِعْمَةَ the Favour Allah of the Favours and whoever يَبْدِلْ and who comes to him جَاءَتْهُ that مَا after then indeed فَإِنَّ has come to him اللَّهُ then indeed (is) Severe الْعِقَابِ (is) Severe زَيْنَ (in) punishment الَّذِينَ beautified is (of) Resurrection الْقِيَمَةِ (on) the Day كَفَرُوا disbelieved الْحَيَاةَ الدُّنْيَا the worldly life and they scoff مِنَ at الَّذِينَ those who believed آمَنُوا those who became pious فَوْقَهُمْ above them اتَّقَوْا (will be) above them يَرْزُقُ and Allah وَاللَّهُ (of) Resurrection الْقِيَمَةِ (on) the Day (provides) مَنْ to whom يَشَاءُ He wills بِغَيْرِ without حِسَابٍ measure

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.



كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٣﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً one community and sent فَبَعَثَ Allah the النَّبِيِّينَ the Prophets مُبَشِّرِينَ (as) heralds of glad tidings وَمُنْذِرِينَ and warners وَأَنْزَلَ and sent مَعَهُمُ the الْكِتَابَ with them بِالْحَقِّ the Book لِيَحْكُمَ with the truth بَيْنَ the people in what they differed اخْتَلَفُوا (in it) وَمَا not differ فِيهِ in it إِلَّا except those الَّذِينَ أُوتُوهُ (the Book) given after مَا that جَاءَتْهُمْ came to them الْبَيِّنَاتُ the clear proofs بَغْيًا through hatred بَيْنَهُمْ one to another فَهَدَى then guided اللَّهُ the الَّذِينَ who ءَامَنُوا believed لِمَا what they differed اخْتَلَفُوا فِيهِ in it مِنَ of the الْحَقِّ the truth بِإِذْنِهِ by His leave وَاللَّهُ and Allah يَهْدِي guides مَنْ whom يَشَاءُ He wills إِلَى to صِرَاطٍ مُسْتَقِيمٍ Straight Path ﴿١٣٣﴾

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبَاسَاءِ وَالضَّرَّةِ وَرَزَّلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٣٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ وَالْيَوْمِئَاتِ وَالتَّائِبِينَ وَالْمُسْتَكَيْنِ وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣٥﴾

أَمْ or حَسِبْتُمْ you think أَنْ that تُدْخِلُوا you will enter الْجَنَّةَ Paradise وَلَمَّا while يَأْتِكُمْ you come to the مَثَلُ the like الَّذِينَ (of) those who خَلَوْا passed away مِنْ قَبْلِكُمْ before you مَسْتَهْمُ

and were وَزَلُّوا and affliction وَالضَّرَّةَ adversity befell them  
 the Messenger الرُّسُولُ said يَقُولُ that even حَقَّ (so) shaken  
 when (will مَتَى with him مَعَهُ believed مَأْمُونًا and those who  
 Help نَصْرُ certainly إِذْ yes لَا (of) Allah اللَّهُ Help نَصْرُ come)  
 what مَاذَا they ask you يَسْأَلُونَكَ (is) near قَرِيبٌ ﴿١١٧﴾ (of) Allah اللَّهُ  
 you spend أَنْفَقْتُمْ whatever مَا say قُلْ they should spend يُنْفِقُونَ  
 and وَالْأَقْرَبِينَ (is) for parents فِالْوَالِدَيْنِ wealth (good) خَيْرٌ of  
 and the needy وَالْمَسْكِينِ and the orphans وَالْيَتَامَى kindered  
 of مِنْ you do تَفْعَلُوا and whatever وَمَا and the wayfarer  
 (is) Well-Informed عَلِيمٌ ﴿١١٨﴾ of it بِهِ Allah اللَّهُ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١٧﴾

though it is وَهُوَ fighting الْقِتَالُ for you عَلَيْكُمْ is ordained  
 you كُرْهُ لَكُمْ dislike لَكُمْ and it may be وَعَسَى أَنْ تَكْرَهُوا  
 and it (is) وَهُوَ a thing شَيْئًا dislike خَيْرٌ good لَكُمْ for you وَعَسَى  
 and it (is) وَهُوَ a thing شَيْئًا you like تُحِبُّوا that أَنْ and it may be  
 but you كُرْهُ لَكُمْ bad لَكُمْ and Allah اللَّهُ knows يَعْلَمُ وَأَنْتُمْ  
 لَا do not تَعْلَمُونَ ﴿١١٨﴾ know

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبِيرٌ وَمَصْدٌ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
وإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْبَلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ  
اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

the prohibited (sacred) Month **الشَّهْرِ الْحَرَامِ** about **عَنِ** they ask you **يَسْأَلُونَكَ**  
**قِتَالٍ** fighting **فِيهِ** in it **قُلْ** say **فِيهِ** fighting **فِيهِ** in it **كِبِيرٌ** (is)  
Way **سَبِيلِ** from **عَنْ** and preventing **وَمَصْدٌ** a great/grave (offence)  
**اللَّهُ** (of) Allah **وَكُفْرٌ** and disbelieving **بِهِ** (in) Him **وَالْمَسْجِدِ**  
its inhabitants **أَهْلِهِ** and expelling **وِإِخْرَاجِ** the Sacred **الْحَرَامِ** Mosque  
with (in the sight of) **عِنْدَ** (is) greater (offence) **أَكْبَرُ** from it **مِنْهُ**  
(is) greater (more **أَكْبَرُ** and persecution **وَالْفِتْنَةُ** Allah **اللَّهُ**  
they will cease **وَلَا** and not **يَزَالُونَ** **يَقْبَلُونَكُمْ** fighting you **حَتَّى**  
from **عَنْ** they turn you back **يَرُدُّوكُمْ** till **يَرُدُّوكُمْ** fighting you **حَتَّى**  
and whoso **مَنْ** they can **إِنْ** **اسْتَطَاعُوا** if **إِنْ** your religion **دِينِكُمْ**  
**يَرْتَدِدْ** turns away **مِنْكُمْ** of you **عَنْ** from **دِينِهِ** his religion **فَيَمُتْ**  
such are **كَافِرٌ** disbeliever **فَأُولَئِكَ** while he is **وَهُوَ** and dies  
**حَبِطَتْ** those (as) rendered vain **أَعْمَالُهُمْ** their works **فِي** in **الدُّنْيَا**  
**وَالْآخِرَةِ** (this) world **وَأُولَئِكَ** and the Hereafter **وَأُولَئِكَ** and those **أَصْحَابُ**  
**النَّارِ** (of) the Fire **هُمْ** they **فِيهَا** in it **خَالِدُونَ**  
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."



then (they are) your brothers **فَاِخْوَانُكُمْ** with them (your affairs) **وَاللّٰهُ** and Allah **يَعْلَمُ** the mischievous **الْمُفْسِدَ** from **مِنْ** the well-wisher **الْمُصْلِحِ** **وَلَوْ** Allah **اللّٰهُ** had willed **شَاءَ** and **لَوْ** the well-wisher **الْمُصْلِحِ** Allah **اللّٰهُ** indeed **اِنَّ** He could have put you in difficulties **عَزِيزٌ** All-Wise **حَكِيمٌ** (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

**وَلَا تُنكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا أُمَةٌ مُّؤْمِنَةٌ حَتَّىٰ مِّنْ مُّشْرِكٍ وَلَوْ أَعْبَبَكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْبَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِآيَاتِهِ ۚ وَبَيِّنَآيَاتِهِ ۚ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٠﴾**

until **حَتَّىٰ** idolateresses **الْمُشْرِكَةَ** marry **تُنكِحُوا** and do not **وَلَا** **يُؤْمِنَ** believing **حَتَّىٰ** **وَلَا أُمَةٌ** and indeed a slave **مُؤْمِنَةٌ** they believe **يُؤْمِنُونَ** (is) better **مِنْ** **مُشْرِكَةٍ** an idolatress **وَلَوْ** even though **أَعْبَبَكُمْ** give in marriage **تُنكِحُوا** and do not **وَلَا** she pleases (allures) you **حَتَّىٰ** they believe **يُؤْمِنُوا** (to) idolaters **الْمُشْرِكِينَ** your women **مِنْ** (is) better **حَتَّىٰ** believing **مُؤْمِنٌ** and indeed a slave **وَلَعَبْدٌ** **مُشْرِكٍ** an idolater **وَلَوْ** even though **أَعْبَبَكُمْ** he pleases you **أُولَٰئِكَ** those **يَدْعُونَ** invite (you) **إِلَى النَّارِ** the Fire **وَاللّٰهُ** and Allah **يَدْعُوا** and (to) forgiveness **وَالْمَغْفِرَةِ** Paradise **إِلَى** invites (you) **بِآيَاتِهِ ۚ وَبَيِّنَآيَاتِهِ ۚ** by His Leave **لِلنَّاسِ** His Verses **لَعَلَّهُمْ** so that they may **يَتَذَكَّرُونَ ﴿٢٢٠﴾** remember

221. And do not marry *Al-Mushrikât* (idolateresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolateress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْرِضُوا عَنِ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

وَيَسْأَلُونَكَ menstruation الْمَحِيضِ about عَنِ and they ask you قُلْ  
so keep away فَأَعْرِضُوا noxiousness (illness) أَذًى it (is) هُوَ say  
and do لَا menstruation الْمَحِيضِ during فِي (from) women النِّسَاءِ  
they are cleansed يَطْهَرْنَ till حَتَّى approach them لَا تَقْرُبُوهُنَّ  
then come (go) to them فَأَتُوهُنَّ they are cleansed تَطَهَّرْنَ and when  
Allah اللَّهُ verily إِنَّ Allah اللَّهُ commanded you أَمَرَكُمُ as مِنْ حَيْثُ  
يُحِبُّ loves التَّوَّابِينَ وَيُحِبُّ those who repent and loves الْمُتَطَهِّرِينَ ﴿٢٢٢﴾  
those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ وَاقْتُوا اللَّهَ وَأَعْلَمُوا أَنْتُمْ مَنَافِعَهُ وَيَسْأَلُ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَقْلُوا وَتَصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

يَسْأَلُكُمْ حَرْثٌ your wives لَكُمْ (are) (as) a tilth حَرْثٌ فَأْتُوا for you  
(to) حَرْثَكُمْ your tilth أَنْتُمْ as (when and how) وَاقْتُوا you wish  
and تَصْلِحُوا for yourselves (your souls) وَأَعْلَمُوا and send before you

meet Him **تَلْقَوْهُ** that you **أَنْتُمْ** and know **وَأَعْلَمُوا** Allah **اللَّهُ** fear and **وَبَشِّرِ** the believers **الْمُؤْمِنِينَ** and give good tidings to **وَلَا** impediment **عُرْضَةً** Allah (Allah's name) **اللَّهُ** make **تَجْعَلُوا** do not you do good **تَبَرُّوا** that **أَب** in your oaths **لَا يَمْنِكُمْ** (an excuse) **وَتَقْتُلُوا** among **بَيْنَ** and reconcile **وَتُصْلِحُوا** and act piously **وَتَتَّقُوا** mankind **وَاللَّهُ** and Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ** All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

**لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغُلُوبِ فِي أَنْبِيَاكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ** **لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ قَامُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** **وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

**لَا** **يُؤَاخِذُكُمُ** Allah **اللَّهُ** will blame you **بِالْغُلُوبِ** not **فِي** **أَنْبِيَاكُمْ** in your oaths **وَلَٰكِنْ** but **يُؤَاخِذُكُمُ** will call you to account **بِمَا** **كَسَبَتْ** for what **قُلُوبُكُمْ** your hearts **وَاللَّهُ** and Allah **عَفُورٌ** (is) All-Forgiving **حَلِيمٌ** All-Forbearing **لِلَّذِينَ** for those who **يُؤْلُونَ** from **نِسَائِهِمْ** their wives **تَرِيصٌ** (is) a waiting **أَرْبَعَةَ أَشْهُرٍ** (of) four months **فَإِنْ** then if **قَامُوا** they return **وَاللَّهُ** verily **غَفُورٌ** (is) All-Forgiving **رَحِيمٌ** Most Merciful **وَإِنْ** and if **عَزَمُوا** they resolve on (decide upon) **الطَّلَاقَ** divorce **فَإِنَّ** then indeed **سَمِيعٌ** Allah **اللَّهُ** (is) All-Hearing **عَلِيمٌ** All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. 226. Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

وَالْمُطَلَّقَاتُ shall wait يَرْجِعْنَ and divorced women ثَلَاثَةَ قُرُوءٍ menstrual periods three concerning themselves وَلَا they يَكْتُمْنَ that أَنْ to them it is allowed (lawful) يَحِلُّ not their أَرْحَامِهِنَّ in Allah created مَا conceal Day وَالْيَوْمِ in Allah believe كُنَّ if wombs have better right (are) وَأَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last أَكْثَرُ (period) in to take them back بِرَدِّهِنَّ more entitled) and for them وَلَهُنَّ reconciliation إِصْلَاحًا they intended if (is) on them عَلَيْهِنَّ (of) that which الَّذِي (is) the like مِثْلُ (wives) over them عَلَيْهِنَّ but for men وَلِلرِّجَالِ to what is reasonable بِالْمَعْرُوفِ (is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ (is) a degree دَرَجَةٌ All-Wise ﴿٢٢٧﴾

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِنْ سَاكَ بِمَعْرُوفٍ أَوْ تَسَرَّعْتَ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٨﴾





He makes them clear <sup>يُبَيِّنُهَا</sup> (of) Allah <sup>اللَّهُ</sup> limits <sup>حُدُودُ</sup> these (are) who know <sup>يَعْلَمُونَ</sup> to people <sup>لِقَوْمٍ</sup>

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا فِعْلَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهَا وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٠﴾

and they <sup>فَلَمَّا</sup> women <sup>النِّسَاءَ</sup> you divorce <sup>طَلَّقْتُمُ</sup> and when <sup>وَإِذَا</sup> then retain them <sup>فَأَمْسِكُوهُنَّ</sup> their prescribed term <sup>أَجَلَهُنَّ</sup> reach in a fair <sup>بِمَعْرُوفٍ</sup> let them go <sup>سَرِّحُوهُنَّ</sup> or <sup>أَوْ</sup> in a fair manner <sup>بِمَعْرُوفٍ</sup> to hurt (them) <sup>ضِرَارًا</sup> retain them <sup>تُمْسِكُوهُنَّ</sup> but do not <sup>وَلَا</sup> manner that <sup>لِّتَعْتَدُوا</sup> does <sup>يَفْعَلْ</sup> and whoso <sup>وَمَن</sup> so that you transgress <sup>تَتَّخِذُوا</sup> <sup>ذَلِكَ</sup> indeed <sup>فَقَدْ</sup> he wrongs <sup>نَفْسَهُ</sup> <sup>ظَلَمَ</sup> and do not <sup>وَلَا</sup> himself <sup>تَتَّخِذُوا</sup> and <sup>وَمَا</sup> as a jest <sup>هُزُوًا</sup> (of) Allah <sup>اللَّهُ</sup> Verses <sup>آيَاتِ</sup> you take <sup>تَتَّخِذُوا</sup> and <sup>وَمَا</sup> upon you <sup>عَلَيْكُمْ</sup> (of) Allah <sup>اللَّهُ</sup> Favour <sup>فِعْلَتَ</sup> remember <sup>يَعِظُكُم</sup> of the Book <sup>وَالْحِكْمَةِ</sup> upon you <sup>عَلَيْكُمْ</sup> He sent down <sup>أُنزِلَ</sup> that which <sup>وَمَا</sup> with <sup>بِهَا</sup> He admonishes you <sup>يَعِظُكُم</sup> and (of) the Wisdom <sup>وَالْحِكْمَةِ</sup> it <sup>وَاتَّقُوا</sup> and fear <sup>اللَّهُ</sup> and know (well) <sup>وَعْلَمُوا</sup> <sup>أَنَّ</sup> that <sup>اللَّهُ</sup> Allah <sup>بِكُلِّ شَيْءٍ</sup> of all things <sup>عَلِيمٌ</sup> (is) Aware <sup>﴿٢٣٠﴾</sup>

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَلَا تَنْكِحُوا نِسَاءَ آبَائِكُمْ أَنْ يَنْكِحُوا أَبْنَاءَكُمْ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨٧﴾

وَلَا تَنْكِحُوا نِسَاءَ آبَائِكُمْ أَنْ يَنْكِحُوا أَبْنَاءَكُمْ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨٧﴾

and they divorced women and when they reach their (waiting) prescribed term then do not prevent them that they get married mutually when their husbands agree with them this (is admonition) in a fair manner admonished with it (is) he who with it (is) of you believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ يَرْضَعْنَ وَيَسُوْنَهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ وَلَا مَوْلُودٌ لَهُ يُولَدُهَا وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَفَشَاوِرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٨٨﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ يَرْضَعْنَ وَيَسُوْنَهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا وَلَا تُضَارَّ وَالِدَةٌ وَلَا مَوْلُودٌ لَهُ يُولَدُهَا

their shall suckle and the mothers children (for) two years whole for those who desire to complete the suckling and on the suckling (is) their (mothers) him to whom the child is born food and their clothing in a fair manner not to its capacity except a soul is tasked neither (should be) made to suffer mother

for وَلَدِهِ he to whom the child is born مَوْلُودٌ لَّهُ nor وَلَا her child  
(of) that ذَٰلِكَ (is) like مِثْلُ the heir الْوَارِثُ and on وَعَلَى his child  
فَإِنْ and if أَرَادَا both decide فِصَالًا on weaning عَنْ by رَاضٍ  
and (after) وَتَشَاوَرَا of both of them (mutual) وَتَمَتَّعَا consent  
on them both فَلَا sin جُنَاحَ then (there is) no consultation  
to give out to nurse (to تَسْتَرْضِعُوا you decide أَرَدْتُمْ and if  
then (there is) فَلَا your children أَوْلَدَكُمْ engage a wet-nurse) (for)  
جُنَاحَ sin عَلَيْكُمْ on you إِذَا when سَلَّمْتُمْ you pay مَا what ءَالَيْتُمْ  
and fear وَالْقُوا in a fair manner بِالْمَعْرُوفِ (is) due from you  
Allah وَأَعْلَمُوا and know well أَنَّ that الله Allah of what تَعْمَلُونَ  
(is) All-Seer ﴿٢٣٣﴾ you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ  
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٣﴾

and leave يَتُوفُونَ of you مِنْكُمْ die and those who  
with regard بِأَنْفُسِهِنَّ they (the wives) shall wait يَتَرَبَّصْنَ wives أَزْوَاجًا  
and ten (days) أَشْهُرٍ months وَعَشْرًا (for) four أَرْبَعَةَ to themselves  
فَإِذَا and when بَلَغْنَ they reach أَجَلَهُنَّ their (waiting) term فَلَا  
they فَعَلْنَ in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ then (there is) no

do concerning أَنفُسِهِنَّ themselves بِالْمَعْرُوفِ in a fair manner and وَاللَّهِ (is) Well-Aware تَعْمَلُونَ you do خَيْرٌ ﴿١٢٣﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿١٢٤﴾

وَلَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you فِيمَا in what عَرَّضْتُمْ you offered (with it) مِنْ of خُطْبَةِ marriage proposal النِّسَاءِ (such) women أَوْ or أَكْنَنْتُمْ you concealed it فِي in أَنْفُسِكُمْ yourselves will سَتَذْكُرُونَهُنَّ that you اللَّهُ knows عَلِمَ Allah أَنَكُمْ that you تُوَاعِدُوهُنَّ do not لَا but وَلَكِنْ mention them/remember them you تَقُولُوا that أَنْ except إِلَّا secretly سِرًّا a promise with them and do not قَوْلًا say (something) a saying مَعْرُوفًا honourably وَلَا and do not تَعْرِضُوا the tie عُقْدَةَ marriage (of) marriage النِّكَاحِ resolve on حَتَّى till يَبْلُغَ reaches الْكِتَابُ the prescribed term أَجَلُهُ its end وَاعْلَمُوا and know أَنَّ that اللَّهُ knows يَعْلَمُ what (is) مَا in أَنْفُسِكُمْ that and know وَاعْلَمُوا so beware of Him فَاحْذَرُوهُ your minds that اللَّهُ عَفُورٌ (is) All-Forgiving حَلِيمٌ ﴿١٢٥﴾ All-Forbearing

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْوَسْعِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتْنَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

لَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you if طَلَقْتُمُ you divorce النِّسَاءَ women مَا while لَمْ not تَمْسُوهُنَّ you have touched them أَوْ or تَفْرِضُوا you have fixed لَهُنَّ for them فَرِيضَةً a settled portion (dower) وَمَتِّعُوهُنَّ and provide for them عَلَى on الْوَسْعِ wealthy قَدَرُهُ according to his means الْمَقْتَرِ poor and on وَعَلَى according to his means قَدَرُهُ a duty حَقًّا reasonable بِالْمَعْرُوفِ (is) a provision مَتْنَعًا to his means عَلَى upon الْمُحْسِنِينَ the good-doers ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

وَإِنْ and if طَلَقْتُمُوهُنَّ you divorce them مِنْ قَبْلِ before أَنْ that تَمْسُوهُنَّ you touch them وَقَدْ (indeed) and فَرَضْتُمْ you have fixed لَهُنَّ then half فَرِيضَةً a settled portion (dower) وَمَتِّعُوهُنَّ (of) what فَرَضْتُمْ unless إِلَّا أَنْ (that) يَعْفُوَ they in بِيَدِهِ he الَّذِي (agrees to) forego أَوْ (agree to) forego and that عُقْدَةُ whose hand (is) knot النِّكَاحِ (of) marriage وَأَنْ (is) closer أَقْرَبُ you (agree to) forego تَعْفُوا to piety وَلَا and do not تَنْسُوا (you) forget الْفَضْلَ grace بَيْنَكُمْ (liberality) among yourselves إِنَّ indeed اللَّهُ Allah بِمَا by (is) All-Seer بَصِيرٌ you do تَعْمَلُونَ of what

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqla* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٧﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٩﴾

the prayers الصَّلَوَاتِ over عَلَى be watchful (offer regularly) حَافِظُوا  
for and stand up وَقُومُوا middle الْوُسْطَى and the prayer الصَّلَاةِ  
Allah قَانِتِينَ ﴿٢٣٧﴾ and if خِفْتُمْ utmost obediently/truly devout  
and when فَرِجَالًا riding رُكْبَانًا or أَوْ then on foot  
as أَمِنْتُمْ Allah الله then remember فَأَذْكُرُوا you feel secured  
you did عَلَّمَكُمْ not لَمْ that which مَا He has taught you  
of you تَعْلَمُونَ ﴿٢٣٨﴾ know وَالَّذِينَ and those يُتَوَفَّوْنَ who die مِنْكُمْ  
(should make) a bequest وَصِيَّةً wives أَزْوَاجًا and leave وَيَذَرُونَ  
لِأَزْوَاجِهِمْ مَتْنَعًا for their wives (for) maintenance إِلَى for الْحَوْلِ  
one year غَيْرَ without إِخْرَاجٍ turning them out فَإِنْ but if خَرَجْنَ  
in on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا they leave  
in themselves أَنْفُسِهِنَّ for فِي they do فَعَلْنَ what مَا  
(is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ an honourable manner  
All-Wise حَكِيمٌ ﴿٢٣٩﴾

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. 239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). 240. And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢١٩﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٢٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٢١﴾

وَالْمُطَلَّقَاتِ (is) a provision مَتَاعٌ and for divorced women the الْمُتَّقِينَ ﴿٢١٩﴾ on عَلَى a duty حَقًّا on a reasonable (scale) for لَكُمْ Allah الله makes clear كَذَلِكَ thus God-Fearing you ءَايَاتِهِ His Injunctions تَعْقِلُونَ ﴿٢٢٠﴾ so that you may لَعَلَّكُمْ His Injunctions ﴿٢٢٠﴾ you understand أَلَمْ تَرَ have not تَرَ you looked إِلَى (at) to the الَّذِينَ those who خَرَجُوا went forth مِنْ their homes دِيَارِهِمْ وَهُمْ of the الْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were) then ثُمَّ die مَاتُوا Allah الله to them لَهُمُ and said فَقَالَ death (is) أَحْيَاهُمْ He revived them إِنَّ Allah الله indeed لَذُو فَضْلٍ (is) Bounteous/Gracious عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَ most people النَّاسِ لَا do not يَشْكُرُونَ ﴿٢٢١﴾ give thanks

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn*. 242. Thus Allâh makes clear His *Āyât* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢١٨﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١٩﴾

وَقَاتِلُوا and fight and فِي in سَبِيلِ the Way الله Allah (of) وَاعْلَمُوا and know أَنَّ that Allah الله سَمِيعٌ (is) All-Hearer عَلِيمٌ ﴿٢١٨﴾ All-Knower مَنْ who ذَا (is) he الَّذِي that يُقرضُ lends Allah الله





and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُومَ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

وَقَالَ لَهُمْ and said and to them نَبِيُّهُمْ their Prophet إِنَّ indeed الله Allah قَدْ بَعَثَ has appointed لَكُمْ for you طَالُوتَ Talut (Saul) مَلِكًا a king قَالُوا they said أَنَّى how يَكُونُ would be لَهُ for him الْمُلْكُ dominion عَلَيْنَا over us وَنَحْنُ when we (are) أَحَقُّ more بِالْمُلْكِ deserving of the dominion مِنْهُ for the and not وَلَمْ than he يُؤْتَ he said سَعَةً plenty مِنَ of الْمَالِ wealth قَالَ he has been given over you اللَّهُ indeed الله Allah اصْطَفَاهُ has chosen him عَلَيْكُمْ and has increased him وَزَادَهُ abundantly بَسْطَةً in الْعِلْمِ knowledge and physique (stature) وَالْجِسْمِ and الله and يُؤْتِي He grants مَلَكُومَ His Kingdom مَنْ to whom يَشَاءُ He wills وَاللَّهُ All-Knowing عَلِيمٌ (is) All-Sufficient وَاسِعٌ and Allah

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ  
 there آيَةً (is) that أَنْ (of) his dominion مُلْكِهِ a sign  
 would come to you الْتَابُوتُ Ark فِيهِ in it (lies) سَكِينَةٌ  
 of peace رَّبِّكُمْ your Lord وَبَقِيَّةٌ and a remnant وَمَا  
 and left مَا the family مُوسَى (of) Moses وَآلُ  
 family هَارُونَ (of) Aaron تَحْمِلُهَا will bear it الْمَلَائِكَةُ  
 if إِنَّ truly فِي in ذَلِكَ that لَآيَةً (is) a sign لَكُمْ for you  
 كُنْتُمْ you are مُؤْمِنِينَ ﴿١٥٥﴾ believers

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ  
 فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ  
 قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّنْ فَتَكْرٍ  
 قَلِيلَةٍ غَلَبَتْ وَفَتْ كَثِيرَةً يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿١٥٦﴾

فَلَمَّا فَصَلَ Talut (saul) طَالُوتُ set out and when قَالِ he said إِنَّ اللَّهَ verily he said forces  
 will test you مُبْتَلِيكُمْ Allah اللَّهِ of it شَرِبَ so whoever with a stream بِنَهَرٍ  
 tastes it يَطْعَمْهُ not لَمْ and whoever of me وَمَنِ he is not  
 takes غُرْفَةً he who مَنِ except إِلَّا of me يَتِي indeed he is  
 yet they drank فَشَرِبُوا of his hand يَدِيهِ (in the) hollow غُرْفَةً  
 of it إِلَّا except قَلِيلًا a few مِنْهُمْ of them فَلَمَّا so when جَاوَزَهُ  
 believed آمَنُوا and those who وَالَّذِينَ he هُوَ crossed it  
 strength طَاقَةً (there is) no لَا they said قَالُوا with him  
 and his وَجُنُودِهِ against Jalut (Goliath) جَالُوتَ today الْيَوْمَ for us  
 that they أَنَّهُم knew يَظُنُّونَ those who الَّذِينَ said قَالِ forces

(were) مُلْتَقُوا to meet اللهُ Allah كَمْ how often مِّنْ فِتْنَةٍ a group  
 قَلِيلَةً small غَلَبَتْ overcame فِتْنَةً a group كَثِيرَةً large يَإِذْ  
 (is) with مَعَ and اللهُ Allah (of) اللهُ Allah with (by) Leave  
 the patient ones الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ ﴿٢٤٩﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ  
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو  
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٠﴾ إِنَّكَ أَيْدِي اللَّهِ تَنَالُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥١﴾

وَلَمَّا and when بَرَزُوا they went forth لِجَالُوتَ Jalut (Goliath) for  
 وَجُنُودِهِ our Lord رَبَّنَا they said قَالُوا and his people (forces)  
 أَخْرِجْ pour forth عَلَيْنَا on us صَبْرًا patience وَثَبِّتْ and make firm  
 أَقْدَامَنَا our steps وَانصُرْنَا and grant us victory عَلَى over الْقَوْمِ  
 people الْكَافِرِينَ ﴿٢٤٩﴾ disbelieving فَهَزَمُوهُمْ so they routed them  
 بِإِذْنِ by اللهُ Allah (of) وَقَتَلَ and killed دَاوُدُ David  
 جَالُوتَ Goliath وَءَاتَاهُ and gave him اللهُ Allah الْمُلْكَ dominion  
 وَالْحِكْمَةَ and wisdom وَعَلَّمَهُ and taught him مَا يَشَاءُ of what  
 وَلَوْلَا He willed (for) دَفْعُ Allah's النَّاسَ some of them بَعْضَهُم  
 repelling by some بَعْضٍ (others) لَّفَسَدَتِ surely (would be) overlaid with mischief  
 الْأَرْضُ the earth وَلَٰكِنَّ but اللهُ Allah ذُو فَضْلٍ (is)  
 Bounteous عَلَى (to) الْعَالَمِينَ ﴿٢٥٠﴾ the worlds إِنَّكَ (are) these ﴿٢٥١﴾

عَايَاتُ Verses اللّٰه (of) تَتْلُوْهَا We recite them عَلَيْكَ to  
 بِالْحَقِّ you with truth وَإِنَّكَ and indeed you are لَیْنٍ of  
 الْمُرْسَلِیْنَ the Messengers ﷺ

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists). 252. These are the Verses of 'Allâh, We recite them to you (O Muhammad (صلى الله عليه وسلم)) in truth, and surely, you are one of the Messengers (of Allâh

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿تِلْكَ الرُّسُلُ those Messengers فَضَّلْنَا We preferred (exalted) بَعْضَهُمْ some of them عَلَى over بَعْضٍ some others مِنْهُمْ of them مَنْ (are) whom كَلَّمَ (to) Allah spoke اللَّهُ and raised وَرَفَعَ and Bَعْضَهُمْ some of them دَرَجَاتٍ (in) degrees (status) وَآتَيْنَا (in) degrees (status) and We gave عِيسَى Jesus ابْنِ son of مَرْيَمَ Mary الْبَيِّنَاتِ clear signs وَأَيَّدْنَاهُ and supported him بِرُوحِ (of) spirit الْقُدُسِ of the Holy وَلَوْ and if شَاءَ Allah willed مَا Allah would not اقْتَتَلَ would not (came) after them الَّذِينَ those who fought one another مِنْ بَعْدِهِمْ those who fought one another الْبَيِّنَاتِ (Prophets) after مَا that جَاءَتْهُمْ had come to them but they differed اخْتَلَفُوا and some of them فَمِنْهُمْ they differed clear signs وَلَكِنْ and some of them (are) who آمنَ believed وَمِنْهُمْ (are) who كفرَ disbelieved (denied) وَلَوْ and if شَاءَ Allah willed مَا not اقْتَتَلُوا they would have fought one another وَلَكِنْ but اللَّهُ Allah does يُفْعَلُ what يُرِيدُ (wants) He likes

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَتَقُوا مِمَّا رَزَقْنَاكُمْ مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

of that بِأَيِّهَا O you الَّذِينَ who مَآمَنُوا believe أَنْفِقُوا spend مِمَّا of that  
 a رَزَقْنَكُمْ We provided you مِن قَبْلُ before أَنْ that بِأَيِّ comes يَوْمٌ a  
 in it لَا Day (there will be) بَيْعٌ bargaining (selling) فِيهِ in it  
 intercession وَلَا nor حُلَّةٌ friendship وَلَا nor شَفَعَةٌ nor  
 the وَالْكَافِرُونَ (are) هُمْ and the disbelievers (indeed) أَلْظَالِمُونَ ﴿٩٩﴾  
 wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ  
 عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٩٩﴾

Allah اللَّهُ لَا (there is) no إِلَهَ god إِلَّا except هُوَ He الْحَيُّ the  
 Ever-Living الْقَيُّومُ the Sustainer & Protector لَا neither تَأْخُذُهُ  
 overtakes Him سِنَّةٌ slumber وَلَا nor نَوْمٌ sleep لَهُ (for) Him  
 (is) مَا (is) what فِي in السَّمَوَاتِ the heavens وَمَا and what فِي  
 on (in) الْأَرْضِ the earth مَنْ Who (is) ذَا that الَّذِي who (could)  
 intercede عِنْدَهُ with Him إِلَّا except بِإِذْنِهِ with His  
 Permission يَعْلَمُ He knows مَا (is) what بَيْنَ أَيْدِيهِمْ between their  
 and what is after them وَمَا خَلْفَهُمْ hands (happens to them now)  
 (and what will happen to them later) وَلَا and never يُحِيطُونَ they  
 encompass بِشَيْءٍ of anything مِنْ of عِلْمِهِ His Knowledge إِلَّا except  
 بِمَا شَاءَ He willed وَسِعَ extends (overspread) كُرْسِيُّهُ His  
 Chair (dominion) السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth وَلَا  
 and (does) not يَئُودُهُ weary Him (feel fatigue) حِفْظُهُمَا their  
 upholding (guarding them) وَهُوَ and He الْعَلِيُّ the Most High (is)  
 the Most Great الْعَظِيمُ ﴿٩٩﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٥﴾

لَا إِكْرَاهَ no إِكْرَاهَ compulsion فِي in الدِّينِ the religion قَدْ verily بَيَّنَّ the wrong  
الرُّشْدَ became distinct مِنَ the Right Path الْغَيِّ from الْغَيِّ the wrong  
يَكْفُرْ hence who كَفَرُوا disbelieves (rejects) بِالطَّاغُوتِ in false deities  
وَيُؤْمِرْ (evil ones) and believes بِاللَّهِ in Allah فَقَدِ indeed  
اسْتَمْسَكَ he took hold بِالْعُرْوَةِ of handle الْوُثْقَىٰ firm لَا no انْفِصَامَ  
for it وَاللَّهُ and سَمِيعٌ (is) All-Hearer  
All-Knower عَلِيمٌ ﴿٢٥٥﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٦﴾

اللَّهُ Allâh وَلِيُّ Guardian الَّذِينَ (is) those آمَنُوا (of) who believed  
يُخْرِجُهُم He brings them out مِنَ الظُّلُمَاتِ to darkness  
وَالَّذِينَ Light كَفَرُوا and those الَّذِينَ كَفَرُوا who disbelieved  
أُولَٰئِكَ their guardians الطَّاغُوتُ (are) false deities (evil ones) يُخْرِجُونَهُم



they bring them out from the Light to the darkness (of) the Fire dwellers those (are) those who will abide forever in it

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُؤْمِنُ قَالَ أَنَا أُخِي. وَأُؤْمِنُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

أَلَمْ تَرَ have not you looked إِلَى at الَّذِي who him who disputed حَاجَّ him who (with) إِبْرَاهِيمَ Abraham فِي about رَبِّهِ his Lord أَنَّ because آتَاهُ had given (granted) him اللَّهُ Allah الْمُلْكَ the kingdom إِذْ when قَالَ said إِبْرَاهِيمُ Abraham رَبِّي (is) my Lord الَّذِي He Who يُعْجِبُ He Who gives life وَيُؤْمِنُ and causes death قَالَ He said أَنَا I أُخِي. I give life وَأُؤْمِنُ and cause death قَالَ said إِبْرَاهِيمَ Abraham فَإِنَّ the east اللَّهُ Allah يَأْتِي brings out بِالسَّمْسِ the sun مِنَ the east فَأْتِ you bring بِهَا it (out) مِنَ the west فَبُهِتَ the west the east he who (had) كَفَرَ thus (was confounded) defeated people guide الْقَوْمَ does not لَا and Allah وَاللَّهُ disbelieved wrong-doers الظَّالِمِينَ

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُعْيَى هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَانْجَمَكَ ۖ آيَةً لِلنَّاسِ ۚ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٢﴾

a town كَالَّذِي (by) مَرَّ passed like the one who or  
 he وَهِيَ خَاوِيَةٌ and it had tumbled عَلَى عُرُوشِهَا upon its roofs قَالَ he said  
 (to) this (town) هَٰذِهِ bring (restore) life يُعْيَى how (will) أَنَّى said  
 اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after Allah  
 He raised him بَعَثَهُ then عَامٍ (for) a hundred مِائَةَ years ثُمَّ  
 did you remain لَبِثْتُ how long كَمْ (and) asked قَالَ (to life)  
 (dead) he said قَالَ لَبِثْتُ I remained (so) يَوْمًا أَوْ a day or بَعْضَ  
 you have لَبِثْتَ nay بَلْ he said قَالَ a day part (of)  
 remained (dead) مِائَةَ (for) a hundred عَامٍ years فَانْظُرْ look إِلَى  
 (at) طَعَامِكَ your food وَشَرَابِكَ your drink لَمْ not (did) يَتَسَنَّهْ  
 your جِمَاركَ at and look وَانْظُرْ it (get musty) show change  
 a sign وَانْجَمَكَ and thus We have made you donkey  
 the bones الْعِظَامِ at and look وَانْظُرْ for people النَّاسِ  
 كَيْفَ how نُشِزُهَا We will put them together ثُمَّ then نَكْسُوها  
 became لَحْمًا (with) flesh فَلَمَّا when تَبَيَّنَ will clothe them  
 Allah that أَنَّى I know أَعْلَمُ he said قَالَ to him clear  
 is All-Powerful قَدِيرٌ thing عَلَى every over

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ لَا يُؤْمِنُونَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْعُوهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ Ibrahīm said قَالَ and (remember) when رَبِّ (to) the أَرِنِي You give life تُحْيِي how كَيْفَ show me أُولَٰئِكَ He said قَالَ dead he said أَرِنِي you believe يُؤْمِنُونَ do not بَلَىٰ he said قَالَ my heart قَلْبِي to satisfy وَلَٰكِن but يُطْمَئِنَّ and (tame) them to فَصُرْهُنَّ birds four أَرْبَعَةً then take every on كُلِّ put أَجْمَلْ then to yourself إِلَيْكَ incline جَبَلٍ هِill مِّنْهُنَّ of them (is) جُزْءًا a (part) portion ثُمَّ then أَدْعُوهُنَّ in haste (flying) سَعْيًا they will come to you يَأْتِيَنَّكَ call them وَاعْلَمَنَّ and know أَنَّ that اللَّهُ Allah عَزِيزٌ All-Mighty (is) حَكِيمٌ All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبًّا وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

مَثَلُ الَّذِينَ (of) those who spend أَمْوَالَهُمْ (is) likeness, كَمَثَلِ (of) Allah Way سَبِيلِ in فِي their wealth حَبَّةٍ example (of) a grain أَتَتْ it grows (sprouted) سَنَابِلَ ears فِي in كُلِّ every سُنبُلَةٍ ear مِّائَةٌ a hundred حَبًّا multiples (gives manifold increase) يُضَاعِفُ and اللَّهُ

(is) **وَأَسِعَ** and Allah **وَاللَّهُ** He wills (pleases) **يَشَاءُ** for whom spend **يُنْفِقُونَ** those (who) **الَّذِينَ** All-Knower **عَلِيمٌ** Munificent **أَمْوَالَهُمْ** in **فِي** their wealth **سَبِيلِ** Way **اللَّهُ** Allah (of) **ثُمَّ** then **لَا** they spent **أَنْفَقُوا** what **مَا** they follow up **يَتَّبِعُونَ** (do) not and **وَلَا** with reminder of generosity (stressing benevolence) for them (they will **لَهُمْ** hurting (them) injury **أَذَى** neither (by) and **وَلَا** their Lord **رَبِّهِمْ** (is) with **عِنْدَ** their reward (have) **أَجْرُهُمْ** they **نُورٌ** (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** shall grieve **يَحْزَنُونَ**

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى وَاللَّهُ عَنِّي حَلِيمٌ﴾ **يَتَابِعُهَا** الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً تَالَيْسَ بِاللَّيْسَ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ رِثَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿قَوْلٌ مَّعْرُوفٌ﴾ word **وَمَغْفِرَةٌ** (a) kind and forgiving (of faults) **خَيْرٌ** which is **يَتَّبِعُهَا** Sadaqah (charity) **صَدَقَةٍ** than **مِنْ** (are) better (is) **أَذَى** followed by (hurt) injury **وَاللَّهُ** and Allah **عَنِّي** O you **يَتَابِعُهَا** All-Forbearing **حَلِيمٌ** All-Sufficient (Rich) your **صَدَقَتِكُمْ** render in vain **تَبْطُلُوا** do not **لَا** believe **ءَامَنُوا** who by (stressing benevolence) reminder of generosity **بِالْمَنِّ** charity spends **وَالْأَذَى** like one who **كَالَّذِي** and causing hurt (injury) **يُنْفِقُ** **مَالَهُ** his wealth **رِيقَةً** to be seen **تَالَيْسَ** of men **وَلَا** and does not **يُؤْمِنُ** his **فَمَثَلُهُ** the Last **وَالْيَوْمِ** and Day **يَتَابِعُهَا** believe

(of) a smooth صَفْوَانٍ (is) likeness كُنْتِل (their) example (likeness) رَابَّ over it عَلَيْهِ rock  
 and fell on it وَأَبْلُ (is) soil/dust فَاصَابَهُمْ they قَدْرُوتْ no لَا bare صَدَلًا and left it فَزَكَّهُمْ heavy rain  
 they كَسَبُوا for what مِمَّا anything شَعَوْ over عَلَى have control  
 people الْقَوْمَ guide يَهْدِي does not لَا and Allah وَاللَّهُ earned  
 deniers (disbelievers) الْكَافِرِينَ

**263.** Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

**264.** O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتُقْبِلَتَا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَثَلَّتْ أَكْطُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُبَيِّنْهَا وَابِلٌ فَطَلَّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٦٦﴾

وَمَثَلُ (of) those who أَنذَرْنَ and (example) likeness  
 أَنوَلَهُمْ their wealth seeking مَرْضَاتِ Allah (of)  
 Allah وَتَثْبِيْتًا of أَنفُسِهِمْ and for strengthening  
 كَمَثَلِ (is) like the example جَنَّتْ (of) a garden بِرَبْوَةٍ  
 أَصَابَهَا وَابِلٌ heavy rain فَكَانَتْ and it yielded أَكْلَهَا  
 ضِعْفَيْنِ double فَإِنْ and if لَمْ did not يُصِيبَهَا  
 (smite) it وَابِلٌ heavy rain فَطَلَّ then light rain وَاللَّهُ  
 of what تَعْمَلُونَ you do بَصِيرٌ (is) All-Seer

**265.** And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَبَوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ  
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَهُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٦٦﴾

he أَبَوْدُ it be تَكُونَ that أَنْ any of you أَحَدُكُمْ would wish  
and grapes وَأَعْنَابٍ date-palms نَّجِيلٍ of مِّنْ a garden جَنَّةٌ have  
for تَجْرِي مِنْ تَحْتِهَا the أَنْهَارُ underneath it (streams) rivers لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ all kinds (sorts) in it (are) him  
(of) fruits الثَّمَرَاتِ all kinds (sorts) in it (are) him  
and وَأَصَابَهُ الْكِبَرُ and has stricken (over taken) him  
and it is struck (by) ضِعْفَهُ weak children ذُرِّيَّةٌ he has  
and إِعْصَارٌ a whirlwind فِيهِ a whirlwind in which (there is) نَارٌ fire فَاحْتَرَقَتْ  
it is burnt كَذَلِكَ thus يُبَيِّنُ Allah makes clear لَكُمْ  
give تَتَفَكَّرُونَ ﴿١٦٦﴾ so that you may لَعَلَّكُمْ Signs الْآيَاتِ for you  
thought ( reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ ؕ أَلَا أَنْ تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٦٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا believe who الَّذِينَ O you  
and out of مِمَّا كَسَبْتُمْ you have earned which مَا good things  
the أَخْرَجْنَا لَكُمْ We have produced what أَخْرَجْنَا  
of it الْخَبِيثَ aim at تَيَمَّمُوا and do not وَلَا earth  
تُنْفِقُونَ you spend وَلَسْتُمْ and you would not  
أَنْ except تَعْلَمُوا that أَنْ تَعْلَمُوا (defects) فِيهِ you overlook and  
Most (is) Most Sufficient عَزِيزٌ Allah that أَنْ know  
Praise-Worthy

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٧﴾  
 الْحِكْمَةُ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٨﴾ وَمَا  
 أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٢٦٩﴾

الشَّيْطَانُ Satan يَعِدُكُم promises you الْفَقْرَ (of) poverty وَيَأْمُرُكُم whereas Allâh وَاللَّهُ (of) indecency بِالْفَحْشَاءِ and orders you  
 يَعِدُكُم مَّغْفِرَةً promises you مَغْفِرَةً forgiveness مِّنْهُ from Him وَفَضْلًا and bounty  
 وَاللَّهُ and Allâh وَاسِعٌ (is) All-Generous عَلِيمٌ (is) All-Knowing يُؤْتِي to whom مَن Wisdom الْحِكْمَةَ He grants  
 وَمَن He wills وَيُؤْتِ and who الْحِكْمَةُ (is) granted فَقَدْ Wisdom  
 أُوْتِيَ indeed he is granted خَيْرًا good كَثِيرًا abundantly وَمَا but  
 يَذَّكَّرُ none remembers إِلَّا except أُولُو people الْأَلْبَابِ (of)  
 وَمَا understanding and whatever أَنفَقْتُم you spend مِّن (out) of  
 نَفَقَةٍ (your) spendings أَوْ or نَذَرْتُم you vow (to spend) مِّن  
 (out) of نَذْرٍ (your) vows (to spend) فَإِنَّ indeed Allâh  
 يَعْلَمُهَا knows that وَمَا and (there are) no لِلظَّالِمِينَ for the  
 any helpers مِّن أَنصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِنْ تَبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

إِنْ تَبْدُوا if you declare الصَّدَقَاتِ (your) charity فَنِعِمَّا well هِيَ and give it (to) وَتُؤْتُوهَا you conceal it تُخْفُوهَا and if it (is) الْفُقَرَاءَ the poor فَهُوَ that is خَيْرٌ better لَكُمْ for you وَيُكَفِّرُ and (some) of your bad مِنْ سَيِّئَاتِكُمْ of you عَنْكُمْ would atone (is) وَاللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do خَيْرٌ you do (is) Well-Aware لَيْسَ not عَلَيْكَ upon you هُدَاهُمْ their guidance but اللَّهُ Allah يَهْدِي guides مَنْ whom يَشَاءُ He wills وَمَا and whatever تُنْفِقُوا you spend مِنْ of خَيْرٍ wealth فَلَا تُنْفِقُوا and (it is) for yourselves وَمَا (it is) and do not تُنْفِقُوا and seeking وَجْهِ the Face اللَّهِ (of) Allah وَمَا will be يُنْفِقُوا whatever you spend مِنْ of خَيْرٍ wealth يُوَفَّ will be تُنْفِقُوا and you أَنْتُمْ to you إِلَيْكُمْ repaid in full وَأَنْتُمْ لَا and you تَنْظُمُونَ ﴿٢٧٢﴾ will be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾



in wrapped up أَخْصَرُوا who الَّذِينَ for the poor لِّفُقَرَاءَ  
 they are able يَسْتَطِيعُونَ not لَا (of) Allah ﷻ Cause سَبِيلِ  
 supposes يَحْسِبُهُمُ the earth الْأَرْضِ in فِي to move about صَرَبًا  
 أَغْنِيَاءَ the unaware (the ignorant man) الْجَاهِلُ (thinks) them  
 you know them تَعْرِفُهُمْ modesty التَّعَفُّفِ of مِنَ wealthy  
 people النَّاسِ they beg يَسْتَلُونَ do not لَا by their mark  
 and تُنْفِقُوا you spend مِنْ of خَيْرِ with importunity  
 wealth قَاتِ indeed ﷻ Allah ﷻ about that عَلَيْهِ ۞  
 spend أَنْفِقُوا those who الَّذِينَ well  
 secretly سِرًّا and (by) day وَالنَّهَارِ by night  
 their reward أَجْرُهُمْ with عِنْدَ (is) رَبِّهِمْ their  
 and خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ  
 they يَخْزَنُونَ ۞ shall grieve

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. 274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا  
 الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ  
 وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۞

الَّذِينَ يَأْكُلُونَ [eat] الرِّبَا interest (usury) لَا  
 not يَقُومُونَ they will stand إِلَّا كَمَا except (one) كَمَا like يَقُومُ هِ  
 stands الَّذِي whom يَتَخَبَّطُهُ الشَّيْطَانُ Satan مِنْ  
 with الْمَسِّ (his) touch ذَلِكَ (is) أَنَّهُمْ because they قَالُوا  
 إِنَّمَا indeed الْبَيْعُ trade مِثْلُ (is) الرِّبَا interest /usury وَأَحَلَّ

and made **وَحَرَّمَ** the trade **الْبَيْعَ** Allah **اللَّهُ** while made lawful **أَكْرَبُوا** the interest **فَمَنْ** so whoever **جَعَلَهُ** received **مَوْعِظَةً** admonition **مِنْ** from **رَبِّهِ** his Lord **فَأَنْهَى** and he refrained **فَلَهُ** and his case (is left) **وَأَمْرُهُ** (is) (in the) past **سَلَفَ** what **مَا** him is **إِلَى** to **اللَّهُ** Allah **وَمَنْ** and those who **عَادَ** repeated **فَأُولَئِكَ** they are **أَصْحَابُ** dwellers **النَّارِ** Fire (of) **هُمْ** they **فِيهَا** in it **خَالِدُونَ** are **أَبَدًا** abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ*," whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمْحَقُ اللَّهُ الزُّبْرَى وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾

يَمْحَقُ the interest **الزُّبْرَى** Allah **اللَّهُ** deprives of blessings **وَيُزِيهِ** to (alms giving) deeds of charity **الصَّدَقَاتِ** and gives increase **وَاللَّهُ** Allah **وَاللَّهُ** and **لَا** does not **يُحِبُّ** like **كُلِّ** all **كَفَّارٍ** ungrateful **أَثِيمٍ** sinners **إِنَّ** indeed **الَّذِينَ** those who **ءَامَنُوا** and did deeds **الصَّالِحَاتِ** righteous **وَأَقَامُوا** established **الصَّلَاةَ** (Salat) prayer **وَآتَوُا** and gave (paid) **الزَّكَاةَ** Zakat **لَهُمْ** for them **أَجْرُهُمْ** their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** (and) (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَقْعَلُوا فَاذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رُهُوسٌ آمْنًا لَّكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you fear Allah وَذَرُوا if interest of remained what and give up you do not but if believers you (are) كُنْتُمْ do (it) فَاذْنُوا then be (permitted) warned from of war then be and if تُبْتِغُوا Allah and his Messenger وَرَسُولِهِ (are) your capital رُهُوسٌ for you (you shall have) فَلَكُمْ sums لَا you do wrong تَظْلِمُونَ and not تُظْلَمُونَ ﴿٢٧٩﴾ you will be wronged وَإِن كَانَتْ (debtor) is ذُو عُسْرَةٍ in difficulty فَتَنَظِرَةٌ until إِلَىٰ then delay you remit it by way of Charity تَصَدَّقُوا and that ease وَأَن خَيْرٌ (is) better لَّكُمْ for you إِن كُنْتُمْ if you did you shall تَعْلَمُونَ ﴿٢٨٠﴾ know وَاتَّقُوا and fear يَوْمًا the Day تُرْجَعُونَ you shall be brought back فِيهِ to Allah ثُمَّ then تُوَفَّىٰ it shall be paid كُلُّ every نَفْسٍ person/soul مَّا what كَسَبَتْ shall be wronged يُظْلَمُونَ ﴿٢٨١﴾ and they earned وَهُمْ

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمْلَ لَهُ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَضَلَّ أَحَدُهُمَا فَتَذَكَّرَ أَحَدُهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢٨﴾

يَتَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when تَدَايَنْتُمْ you  
 a period أَجَلٍ for إِلَىٰ a debt بِدَيْنٍ contract from one another  
 let write it down فَاكْتُبُوهُ fixed مُسَمًّى so write it down وَلْيَكْتُبْ  
 and وَلَا in justice بِالْعَدْلِ a scribe كَاتِبٌ between you بَيْنَكُمْ  
 write it down يَكْتُبْ to أَنْ a scribe كَاتِبٌ refuse يَأْبَ (should) not  
 so let him write فَلْيَكْتُبْ Allah اللَّهُ has taught him عَلَّمَهُ as كَمَا  
 (is) وَلْيُمْلِلِ the one الَّذِي and let dictate عَلَيْهِ the one (is) الْحَقُّ on whom (is)  
 وَلَا his Lord رَبُّهُ Allah اللَّهُ and let him fear وَلْيَتَّقِ the liability  
 but if فَإِنْ any thing شَيْئًا (out) of it diminish مِنْهُ and not يَبْخَسْ  
 (of) low سَفِيهًا the liability الْحَقُّ on whom one الَّذِي is كَانَ  
 understanding أَوْ or weak ضَعِيفًا أَوْ or لَا not يَسْطِيعُ capable أَنْ  
 his guardian وَلِيُّهُ then let dictate فَلْيُمْلِلْ he هُوَ dictates يُمْلَ that  
 two شَهِيدَيْنِ and call for evidence وَاسْتَشْهِدُوا in justice بِالْعَدْلِ  
 be يَكُونَا not لَمْ and if فَإِنْ your men رِجَالِكُمْ of witnesses  
 and two وَامْرَأَتَانِ then a man فَرَجُلٌ two men رَجُلَيْنِ available  
 of (as) مِنَ you agree رَضَوْنَ of those وَمِنْ women  
 one of (two women) أَحَدُهُمَا errs تَضَلَّ (so) that (if) أَنْ witnesses  
 other فَتَذَكَّرَ reminds أَحَدُهُمَا (two women) (two women) الْأُخْرَىٰ one of (them)  
 وَلَا (should) not يَأْبَ and الشَّهَادَةُ refuse إِذَا the witnesses  
 that دُعُوا they are called وَلَا (do) not تَسْمَعُوا and أَنْ become weary

تَكْتُبُوهُ or صَغِيرًا or كَبِيرًا large إِلَى (in more just (fairest) أَنْسَطُ that (is) عَلَيْكُمْ its period أَجَلِهِمُ (with the sight of) اللَّهُ Allah وَأَقْوَمُ and more reliable لِشَهَادَةٍ and evidence وَأَدْنَى and nearer (to) وَلَا that do not تَرَكَوْا that you have تَرَكَوْا a trade حَاضِرَةً it be تَكُونُ except أَنْ doubts إِلَّا تَدِيرُونَهَا present تَدِيرُونَهَا you carry it out بَيْنَكُمْ among yourselves فَلَيْسَ that do not إِلَّا sin جُنَاحٌ on you عَلَيْكُمْ then (there is) not تَكْتُبُونَهَا you write it down وَأَشْهَدُوا and take witnesses إِذَا but take witnesses تَكْتُبُونَهَا when تَكْتُبُونَهَا let suffer harm يُضَارُّ neither وَلَا you trade with one another وَلَا scribe nor شَهِيدٌ witness وَإِنْ and if تَفْعَلُوا you do it فَلَاكُمْ so fear فَسَوْفَ wickedness بِكُمْ on your part وَأَتَّقُوا and Allah اللَّهُ Allah وَيُعَلِّمُكُمُ Allah and teaches you اللَّهُ Allah and Allah (is) All-Knower عَلِيمٌ thing شَيْءٍ of every بِكُلِّ

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنَّ مَقْبُوضَةً فَإِنْ أَتَى بَعْضُكُمْ بَعْضًا فَلْيُؤَيِّرُوا الَّذِي أُؤْتِيَ مِنْ أَمْنَتِهِ وَلْيَتَّقِ اللَّهَ رَبَّهُمْ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِيَّاهُمْ قَلْبُهُمُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٢﴾

الْسَّمُوتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٣﴾

and did not **وَإِنْ** a journey **سَفَرٍ** on **عَلَى** you are **كُنْتُمْ** and if **تَجِدُوا** you find **كَاتِبًا** a scribe **فَرِهْنِ** then a pledge **مَقْبُوضَةً** in hand **فَإِنْ** but if **أَمِنْ** trusted **بَعْضُكُمْ** any of you **فَالْيَوْمَ** then let fulfil **الَّذِي** one who **أَوْثِقَ** is trusted **أَمْتَنُهُ** his trust **وَلْيَتَّقِ** and you **تَكْتُمُوا** and (do) not **وَلَا** his Lord **رَبُّهُ** Allah **اللَّهُ** let him fear **يَكْتُمُهَا** and who **وَمَنْ** the evidence **الشَّهَادَةَ** conceal **فَإِنَّهُ** surely he **ءَاثِمٌ** (is) sinful **قَلْبُهُ** (his) heart **وَاللَّهُ** and Allah **يَمَا** for Allah **اللَّهُ** (is) All-knower **عَلَيْهِ** you do **تَمَلُّونَ** of what **مَا** (is) in **فِي** the heavens **السَّمُوتِ** (is) what **وَمَا** (is) what **فِي** (is) you declare **تُبْذَرُوا** and if **وَإِنْ** the earth **الْأَرْضِ** in **أَنْفُسِكُمْ** your own selves or **أَوْ** you conceal it **تُخْفَوُهُ** will **يُحَاسِبْكُمْ** and will forgive **فَيَغْفِرُ** Allah **اللَّهُ** for it **بِهِ** call you to account **لِمَنْ** (to) whom **يَشَاءُ** He wills **وَيُعَذِّبُ** and will punish **مَنْ** whom **يَشَاءُ** He wills **وَاللَّهُ** He wills **عَلَى** and Allah **اللَّهُ** over **كُلِّ** every **شَيْءٍ** thing **قَدِيرٌ** (is) All-Powerful ﴿٢٨٣﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allâh is All-Knower of what you do. 284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

ءَامَنَ الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٤﴾

was sent **الرُّسُولُ** the Messenger **بِمَا** in what **أُنْزِلَ** and the **وَالْمُؤْمِنُونَ** his Lord **رَبِّهِ** from **مِنْ** to him **إِلَيْهِ** down **كُلٌّ** all **ءَامَنَ** believers **وَاللَّهُ** in Allah **وَمَلَائِكَتِهِ** and His **وَرُسُلِهِ** and His Messengers **وَكُتُبِهِ** angels **لَا** and His Messengers

any one **أَحَدٍ** between **بَيْنَ** we make distinction **نُفَرِّقُ** not  
 we **سَمِعْنَا** and they said **وَقَالُوا** His Messengers **رُسُلِهِ** of **مِنَ**  
 (we seek) Your forgiveness **عُفْرَانِكَ** and we obeyed **وَأَطَعْنَا** heard  
 the return **وَالْمَصِيرَ** and to You (is) **وَإِلَيْكَ** our Lord **رَبَّنَا**

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٥﴾

but any soul **نَفْسًا** Allah **اللَّهُ** burden **يُكَلِّفُ** (does) not **لَا**  
 it earned (good) **كَسَبَتْ** what **مَا** for it **لَهَا** to its capacity **وُسْعَهَا**  
 our Lord **رَبَّنَا** it earned (evil) **اِكْتَسَبَتْ** what **مَا** and against it **وَعَلَيْهَا**  
 we **نَسِينَا** if **إِنْ** take us to task **تُؤَاخِذْنَا** do not **لَا**  
 forgot **أَوْ** or **أَخْطَأْنَا** we committed mistakes **رَبَّنَا** our Lord **وَلَا**  
 like that **كَمَا** a burden **إِمْرًا** on us **عَلَيْنَا** lay **تَحْمِلْ** and do not  
 those who (were) **الَّذِينَ** on **عَلَى** You laid **حَمَلْتُمْ** which (as)  
 lay on us **تَحْمِلْنَا** and (do) not **وَلَا** our Lord **رَبَّنَا** before us **قَبْلِنَا**  
 we have **لَنَا** power **طَاقَةً** (do) not **لَا** (of) which **مَا** (burdens)  
 and forgive **وَاعْفِرْ** from us **عَنَّا** and pardon **وَاعْفُ** for that **بِهِ**  
 You (are) **أَنْتَ** and have mercy on us **وَارْحَمْنَا** for us **لَنَا**  
 our Protector **مَوْلَانَا** so grant us victory **فَانصُرْنَا** over **عَلَى** the disbelieving **الْكَافِرِينَ** people

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

## سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٤﴾

الْحَمْدُ لِلَّهِ Alif-Lam-Mim (there is) no god إِلَّا He but the Sustainer (and the الْقَيُّومُ the Ever-Living He sent down نَزَلَ Protector) the Book الْكِتَابُ to you عَلَيْكَ He sent down before it بِدَيْهِ what is لَمَّا confirming مُصَدِّقًا with truth the التَّوْرَةَ and He sent down وَأَنزَلَ as before (this) هُدًى and the Gospel الْإِنْجِيلَ and the GOSPEL the الْفُرْقَانَ and He sent down وَأَنزَلَ for mankind a guidance the الْفُرْقَانَ and He sent down كَفَرُوا those who indeed الَّذِينَ Criterion (the Quran) الْكِتَابُ in the Verses of) اللَّهُ (of) ALLAH لَهُمْ for them عَذَابٌ torment شَدِيدٌ (is) severe وَاللَّهُ (is) ALLAH عَزِيزٌ and ALLAH عَزِيزٌ (is) All-Mighty ذُو (is) All-Able of retribution انْتِقَامٍ ALLAH indeed إِنَّ Allah لَا not يَخْفَى anything from Him عَلَيْهِ is hidden in the earth وَلَا the heaven السَّمَاءُ in and not

### Sûrat Âl-'Imrân

#### (The Family of Imran) III

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. *Allâh! Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came



before it. And He sent down the Taurât (Torah) and the Injîl (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَقْلُوبُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

هُوَ the الَّذِي Who it is He يُصَوِّرُكُمْ shapes you in the الْأَرْحَامِ wombs but لَا (there is) no إِلَهَ god إِلَّا He wills كَيْفَ how يَشَاءُ Him the الْعَزِيزُ the All-Mighty الْحَكِيمُ ﴿٦﴾ the All-Wise هُوَ the الَّذِي Who أَنْزَلَ sent down عَلَيْكَ to you الْكِتَابَ the Book مِنْهُ it آيَاتٌ Verses مُحْكَمَاتٌ absolutely clear هُنَّ which (are) أُمُّ basis الْكِتَابِ the Book وَأُخَرُ (of) the مُتَشَابِهَاتٌ and others (are) فَأَمَّا not clear الَّذِينَ but الَّذِينَ in قُلُوبِهِمْ whose hearts زَيْغٌ (is) of فَتَتَّبِعُونَ perversity مَا they follow تَشَابَهَ what is unclear مِنْهُ its (real) ابْتِغَاءَ seeking الْفِتْنَةِ mischief وَابْتِغَاءَ and seeking تَأْوِيلِهِ its (real) meaning وَمَا and does not يَقْلُوبُ know إِلَّا except اللَّهُ Allah وَالرَّاسِخُونَ and (those) who are firmly rooted in it الْعِلْمِ knowledge يَقُولُونَ they say آمَنَّا we believe بِهِ in it كُلٌّ all مِنْ عِنْدِ from رَبِّنَا our Lord وَمَا but do not يَذَّكَّرُ heed إِلَّا except أُولُو men الْأَلْبَابِ ﴿٧﴾ (of) understanding

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and



كَذَّابٍ (of) Pharaoh فِرْعَوْنَ (of) people مَالٍ like behaviour  
 Our آيَاتِنَا they belied كَذَّبُوا before them مِنْ قَبْلِهِمْ and those  
 for بَدُوهُمْ Allah اللَّهُ so seized them فَآخَذَهُمْ Verses (revelation)  
 (in) الْقَوَابِ (is) Severe شَدِيدٌ and Allah وَاللَّهُ their sins  
 disbelieved كَفَرُوا to those who لِلَّذِينَ say قُل punishment  
 to and gathered وَتُحْشَرُونَ you shall be overpowered إِلَى and  
 جَهَنَّمَ Hell وَيَسَّ and (that is) an evil أَلِيمًا resting place قَدْ  
 two فِئَتَيْنِ in فِي a sign آيَةً for you لَكُمْ was كَذَّابٌ indeed  
 (was) one group فِئَةٌ which met (in combat) التَّقَاتِ groups  
 and the other وَأُخْرَى (of) Allah اللَّهُ Way سَبِيلٍ in فِي fighting  
 they were seeing them يَرَوْنَهُمْ disbelievers كَافِرَةٌ (was of)  
 and وَاللَّهُ with their own eyes رَأَى الْعَيْنِ twice of them مِّنْهُمْ  
 He يُؤَيِّدُ whom مَّنْ with His Victory بِصَرِيحِهِ supports اللَّهُ  
 for لِّأُولِي (is) a lesson لَّوَبَّ that ذَلِكَ in فِي surely إِيَّاكَ wills  
 (understanding) eyes (to see) الْأَبْصَارِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَنْصَاةِ وَالْخَيْلِ  
 الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١١﴾ قُلْ أَؤُنَبِّئُكُمْ  
 بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
 وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٢﴾

زُيِّنَ (of) things love حُبُّ for people لِلنَّاسِ is beautified  
 and children وَالْبَنِينَ women الرِّسَاو from مِنْ they covet  
 and gold وَالْفِضَّةَ of الذَّهَبِ stored up مِنْ and heaps  
 and cattle وَالْأَنْعَامَ branded الْمُسَوَّمَةَ and horses silver  
 وَالْخَيْلَ and land وَالْحَرْثُ (that) those are ذَلِكَ (is) life  
 الدُّنْيَا (of) the world وَاللَّهُ but اللَّهُ عِنْدَهُ with Him حُسْنُ (is)  
 shall I inform أَوْفِيكُمْ say قُلْ abode to return الْعَالَمِ excellent  
 you بَخَيْرٍ of better مِنْ than ذَلِكَ that لِلَّذِينَ for those who أَتَقُوا  
 (are) Gardens رَبِّهِمْ with رَبِّهِمْ fear عِنْدَ they will abide forever  
 خَالِدِينَ rivers الْأَنْهَارُ beneath which تَجْرِي  
 فيها therein وَأَزْوَاجٌ spouses مُطَهَّرَةٌ pure وَرِضْوَانٌ  
 (is) All-Seer بَصِيرٌ and اللَّهُ وَاللَّهُ of مِنْ Pleasure  
 بِالْأَعْبَادِ (of His) slaves

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ  
 وَالْقَانِتِينَ وَالْمُنِيفِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ  
 قَابِضًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

الَّذِينَ those who يَقُولُونَ say رَبَّنَا our Lord إِنَّنَا we have indeed  
 آمَنَّا believed فَاغْفِرْ so forgive لَنَا (for) us ذُنُوبَنَا our sins وَقِنَا  
 عَذَابَ (from) punishment النَّارِ (of) Fire ﴿١٦﴾ الصَّابِرِينَ (of) the patient  
 and the الْقَانِتِينَ and the truthful وَالصَّادِقِينَ the obedient  
 and (those) who spend (in Way of Allah) الْمُسْتَغْفِرِينَ obedient  
 early بِالْأَسْحَارِ ﴿١٧﴾ and who pray for forgiveness

(there is) no **لَا** that **أَنَّ** Allah **اللَّهُ** bears witness **شَهِدَ** morning  
 and men **وَالْمَلَائِكَةُ** and the angels **وَالْمَلَائِكَةُ** He **هُوَ** but **إِلَّا** god **إِلَهُ**  
**أَلِيمٌ** (of) knowledge **فَلْيَمَّا** standing firm **بِالْقِسْطِ** on justice **لَا**  
 the All-Mighty **الْعَزِيزُ** He **هُوَ** but **إِلَّا** god **إِلَهُ** (that there is) no  
 the All-Wise **الْعَلِيمُ** ﴿١٦﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. 18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلَمْ يُسْلِمُوا وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ أَوَّلُهُمْ بَيِّنًا يَنْتَهُمُ  
 وَمَنْ يَكْفُرْ بِبَيِّنَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ وَقُلْ لِلَّذِينَ  
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَكَدُوا وَإِنْ قَوْلُوا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ  
 بِالْعِبَادِ ﴿١٧﴾

إِنَّ truly الَّذِينَ the religion عِنْدَ with اللَّهُ Allah أَلَمْ يُسْلِمُوا (is)  
 were أُوْتُوا those who الَّذِينَ differ اخْتَلَفَ and did not وَمَا Islam  
 given الْكِتَابَ the Scripture إِلَّا except مِنْ بَعْدِ after مَا what جَاءَهُمْ  
 the knowledge بَيِّنًا through أَوَّلُهُمْ had come to them  
 transgression يَنْتَهُمُ among themselves وَمَنْ and who يَكْفُرُ  
 disbelieves بِبَيِّنَاتِ Signs اللَّهُ Allah (of) فَإِنَّ then verily اللَّهُ  
 Allah سَرِيعُ (is) الْحِسَابِ ﴿١٦﴾ (in) reckoning فَإِنْ and if حَاجُّوكَ  
 they argued with you فَقُلْ say أَسْلَمْتُ I have submitted وَجْهِيَ my  
 and who اتَّبَعْتُ followed me وَقُلْ to Allah لِلَّهِ face  
 the Scripture الْكِتَابَ were given أُوتُوا to those who وَالْأُمِّيِّينَ  
 and illiterates ءَأَسْلَمْتُمْ did you submit yourselves? فَإِنْ so if أَسْلَمُوا

they are rightly guided أَهْتَدَوْا then indeed فَقَدْ they submit  
upon you عَلَيْكَ then only فَإِنَّمَا they turn away قَوْلُوا but if وَإِن  
of بِالْأَبْصَارِ (is) All-Seer بَصِيرًا and Allah وَاللَّهُ to convey الْبَلَاغُ (is)  
(His) slaves

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ  
مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا  
لَهُمْ مِن نَّاصِرِينَ ﴿٢١﴾ أَوَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى  
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ disbelieve بِآيَاتِ اللَّهِ in Verses without بَغَيْرِ the Prophets النَّبِيِّينَ and slay وَيَقْتُلُونَ (of) Allah  
command يَأْمُرُونَ those who الَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ  
give them بِالْقِسْطِ the people النَّاسِ of (with) justice  
of torment عَذَابٍ tidings (assurance to) أَلِيمٍ ﴿٢٠﴾  
a painful أُولَٰئِكَ those الَّذِينَ whose حَبِطَتِ went to waste أَعْمَالُهُمْ  
and (in) the الدُّنْيَا (this) world وَالْآخِرَةِ and (in) the  
Hereafter وَمَا and not لَهُمْ (they will have) for them  
those الَّذِينَ (to) إِلَى you seen تَرَوْهُمْ have not أَوْلِيَاءَ helpers ﴿٢١﴾  
the الَّذِينَ of اَلْكِتَابِ a portion نَصِيبًا have been given أُوتُوا who  
(of) the Book كِتَابِ they are invited يُدْعَوْنَ Scripture

turns **يَتَوَلَّى** then **بَيْنَهُمْ** between them **لِيُحْكَمَ** to judge **لَكُمْ** Allah  
(are) **مُعْرَضُونَ** and they **وَهُمْ** (from) them **مِنْهُمْ** a party **فَرِيقٌ** away  
averse

**21.** Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment. **22.** They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. **23.** Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمْسِكَنَا النَّارُ وَلَا آيَا مَا مَعَدُّوا لَكُمْ وَعَزَّمُوا فِي دِينِهِمْ مَا كَانُوا يَفْعَلُونَ ﴿١٥﴾ فَكَيْفَ إِذَا جُمِعْتُمْ فِي  
يَوْمٍ لَا رَبَّ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلَائِكَةِ تُؤْتِي الْمَلَائِكَةَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمَلَائِكَةَ مِمَّنْ تَشَاءُ وَتُخَرِّجُ مَنْ تَشَاءُ وَتُزِيلُ مَنْ تَشَاءُ بِإِذْنِكَ الْخَبِيرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

ذَٰلِكَ shall not لَنْ say قَالُوا because they بِأَنَّهُمْ this (is) **١٦**  
 numbered مَعْدُودَاتٍ days أَيَّامًا but إِلَّا the Fire النَّارُ touch us  
 they كَانُوا what مَا their religion فِيهِم in فِي and deceived them  
 We يَفْتَرُونَ used to **١٧** كَيْفَ invent إِذَا then how جَمَعْتَهُمْ  
 doubt رَيْبٌ (there is) no لَا on a Day يَوْمٍ shall gather them  
 every كُلٌّ and would be paid وَوُفِّيَتْ in it (about which)  
 not لَا and they وَهُمْ it has earned كَسَبَتْ what مَا person  
 Lord مَلِكُ O Allah! اللَّهُمَّ say قُلْ would be wronged يَظْلَمُونَ **١٨**  
 the dominion الْمَلِكُ You give تُؤْتِي (of) the dominion الْمَلِكِ  
 the الْمَلِكِ and take away وَتَنْزِعُ You will تَشَاءُ (to) whom  
 and You exalt وَتُعِزُّ You will تَشَاءُ from whom مِمَّنْ dominion  
 and You humiliate وَتُذِلُّ You will تَشَاءُ whom مِمَّنْ  
 verily You إِنَّكَ the good الْخَيْرُ in Your Hand (is) بِيَدِكَ You will  
 عَنْ كُلِّ over كُلِّ thing قَدِيرٌ **١٩** (are) All-Powerful

**24.** This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. **25.** How (will it be) when We gather them together on the Day about which









35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَنَقَبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِعْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنَزَّيْمُ إِنَّ لِيَ لَلرَّبِّ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٦﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٧﴾

فَنَقَبَلَهَا رَبُّهَا so accepted her بِقَبُولٍ with acceptance حَسَنٍ  
وَأَنْبَتَهَا goodly نَبَاتًا growth حَسَنًا goodly وَكَفَّلَهَا  
Zacharia زَكَرِيَّا and put her in the care of دَخَلَ whenever  
عَلَيْهَا (to see) her زَكَرِيَّا Zacharia الْمِعْرَابَ praying place  
وَجَدَ he found عِنْدَهَا her (provided)with رِزْقًا food قَالَ he said يَنَزَّيْمُ  
she said قَالَتْ this هَذَا you get لَرَّبِّ from where قَالَ O Mary!  
هُوَ this (is) مِنْ عِنْدِ from اللَّهِ Allah إِنَّ verily اللَّهُ Allah يَرْزُقُ  
without يَغَيْرُ He wills يَشَاءُ (to) whom مَنْ provides sustenance  
حِسَابٍ ﴿٣٦﴾ measure هُنَالِكَ there دَعَا invoked زَكَرِيَّا Zacharia رَبَّهُ  
from رَبِّ he said قَالَ his Lord لِي grant رَبِّ my Lord مِنْ me  
لَدُنْكَ Yourself ذُرِّيَّةً offspring طَيِّبَةً good إِنَّكَ indeed you سَمِيعُ  
(of) invocation الدُّعَاءِ ﴿٣٧﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا  
 مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا  
 يَشَاءُ ﴿٤٠﴾

فَنَادَتْهُ the angels الْمَلَائِكَةُ while he قَائِمٌ (was) standing يُصَلِّي in the prayer place الْمِحْرَابِ that Allah اللَّهُ gives you glad tidings بَيحْيَى of John مُصَدِّقًا confirming بِكَلِمَةٍ (of) the Word from اللَّهِ Allah and noble وَحَصُورًا and chaste وَنَبِيًّا and a Prophet مِنَ and from (among) الصَّالِحِينَ the righteous قَالَ he said رَبِّ my Lord! أَنَّى how يَكُونُ is it لِي I have غُلَامٌ a son وَقَدْ when بَلَغَنِيَ the old age الْكِبَرُ and my wife امْرَأَتِي (is) barren عَاقِرٌ He wills يَشَاءُ what مَا does يَقَعُ Allah اللَّهُ thus كَذَلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus), *طلب العلم*, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَا يَشَاءُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرَ رَبُّكَ كَثِيرًا وَسَيَحْيَى بِالْعِشِيِّ  
 وَالْإِنْجَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْمَلَائِكَةِ ﴿٤٢﴾  
 يَمْرُؤُا أَقْبَتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

قَالَ he said رَبِّ my Lord اجْعَلْ make لِي for me آيَةً a sign قَالَ He said مَا يَشَاءُكَ (is) your sign أَلَّا that not تُكَلِّمَ you shall speak النَّاسَ (to) people ثَلَاثَةَ (for) three أَيَّامٍ days إِلَّا except رَمْرًا gesture and remember رَبُّكَ your Lord كَثِيرًا much وَسَيَحْيَى and glorify (him) بِالْعِشِيِّ in the evening وَالْإِنْجَارِ and the ﴿٤١﴾ the angels الْمَلَائِكَةُ said قَالَتِ and when لَإِ morning

and وَطَهَّرَكَ has chosen you اللهُ Allah اِنَّ O Mary  
 women اَصْطَفَاكِ and chosen you اَصْطَفَاكِ purified you  
 اَلْعَالَمِينَ ﴿١٧﴾ (of) the world اَقْنِي O Mary  
 and bow وَاسْجُدِي to your Lord  
 those who bow down اَرْكَعِيكَ ﴿١٨﴾ with down

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." 42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)." 43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Râkî'ûn (those who bow down)."

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَتَهُمْ يَكْفُلُ مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿١٨﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِبَشْرِكَ بِكَلِمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٩﴾

ذَٰلِكَ this مِنْ (is) from أَنْبَاءِ news الْغَيْبِ (of) unseen نُوحِيهِ We inspire (reveal) إِلَيْكَ to you وَمَا as not كُنْتَ were you لَدَيْهِمْ with them إِذْ when يَقُولُ they threw أَفْلَتَهُمْ è their pens (as to) اَيُّهُمْ which of them يَكْفُلُ Mary مَرِيَمَ takes care (of) وَمَا and not كُنْتَ you were لَدَيْهِمْ with them إِذْ when يَخْتَصِمُونَ ﴿١٨﴾ they disputed  
 إِذْ when قَالَتِ said الْمَلَائِكَةُ the angels يَمْرُؤُا O Mary! اِنَّ verily اللهُ Allah  
 from Him مِنْهُ of a Word بِكَلِمَةٍ gives you glad tidings يَبَشِّرُكَ  
 Mary مَرِيَمَ son of ابْنِ è Jesus عِيسَى (is) Messiah اَسْمُهُ his name  
 وَجِيهًا honoured فِي in الدُّنْيَا (this) world وَالْآخِرَةِ and the Hereafter وَمِنَ and of  
 those who are near (to Allah) الْمُقَرَّبِينَ ﴿١٩﴾

44. This is a part of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which

of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَضَعْنَا أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٧﴾

وَيُكَلِّمُ the النَّاسَ and He will speak (to) in the الْمَهْدِ in the people  
 وَكَهْلًا cradle and (in) maturity وَمِنَ and (will be) of الصَّالِحِينَ ﴿٤٥﴾  
 is it الْيَكُونُ how رَبِّ my Lord she said قَالَتْ the righteous  
 I have لِي وَلَدٌ a son وَلَمْ did not يَمَسِّنِي when touch me بَشَرٌ  
 whatever مَا creates يَخْلُقُ Allah thus كَذَلِكَ he said قَالَ a man  
 يَشَاءُ He wills إِذَا when فَضَعْنَا He decrees أَمْرًا a thing فَإِنَّمَا just يَقُولُ  
 and He will يُعَلِّمُهُ and it is فَيَكُونُ ﴿٤٦﴾ be كُنْ to it He says  
 and the Wisdom وَالْحِكْمَةَ the Book الْكِتَابَ teach him  
 and the Gospel وَالْإِنْجِيلَ ﴿٤٧﴾ and the Torah

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. 48. And He (Allâh) will teach him ['Isâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُنْزِلُ الْيَاذَنَ بِاللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٨﴾

وَرَسُولًا to بَنِي Children إِسْرَءِيلَ (of) أَنِّي I  
 قَدْ جِئْتُكُمْ that I have come to you بِآيَاتٍ with a sign مِّن from

رَبِّكُمْ your Lord أَنِّي that I أَنفَعُ will make لَكُمْ for you مِن  
 and will أَنفَعُ (of) a bird الطَّيْرِ like figure كَهَيْئَةِ clay الطِّينِ from  
 and it would become فَيَكُونُ into it فِيهِ breathe  
 the born الأَكْمَهَ and I will heal وَأُزِيلُ Allah اللَّه by Leave (of)  
 the المَوْتِ and will bring life (to) وَأُحْيِي and leper وَالْأَبْرَصِ blind  
 and I will inform you وَأُنَبِّئُكُمْ Allah اللَّه by Leave (of) يَأْتِي dead  
 in بِمَا you store تَدْخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what  
 (is) a sign لَكُمْ your houses إِنَّ surely فِي in ذَلِكَ this لَكُمْ (is)  
 لَكُمْ for you إِن if كُنْتُمْ you are مُؤْمِنِينَ ﴿١٩﴾ believers

49. And will make him [Isâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَاتٍ مِّن رَّبِّكُمْ  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٠﴾ ﴿٢١﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمْ  
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾

وَمُصَدِّقًا and confirming لِّمَا that which بَيْنَ يَدَيَّ was before me  
 to you لَكُمْ and to make lawful وَلَأَجَلَ the Torah التَّوْرَةِ of رَبِّ  
 to you عَلَيْكُمْ was forbidden حُرِّمَ (of) what الَّذِي part  
 وَجِئْتُكُمْ from مِن with a sign آيَاتٍ and I have come to you رَبِّكُمْ  
 your Lord فَاتَّقُوا so fear اللَّه Allah وَأَطِيعُوا ۖ and obey Me إِنَّ  
 Allah اللَّه verily رَبِّي Allah اللَّه (is) my Lord وَرَبُّكُمْ and your Lord فَاعْبُدُوهُ  
 هَذَا so worship Him صِرَاطٌ this مُسْتَقِيمٌ ﴿٢٠﴾ (is) Straight ﴿٢١﴾ فَلَمَّا  
 of their Jesus عِيسَىٰ became conscious أَحَسَّ but when  
 قَالَ he said مَنْ أَنْصَارِي who (will be) إِلَى my helpers  
 اللَّه Allah قَالَ the disciples الْحَوَارِيُّونَ we (are) نَحْنُ  
 أَنْصَارُ اللَّهِ helpers اللَّه Allah (of) ءَامَنَّا we believe بِاللَّهِ in Allah وَأَشْهَدُ  
 بِأَنَّا and bear witness مُسْلِمُونَ ﴿٢٢﴾ Muslims

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. 51. Truly, Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥١﴾ وَمَكْرُؤًا مِمَّا كَرِهَ اللَّهُ وَإِلَهُ خَيْرٌ الْمُسْكِرِينَ ﴿٥٢﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ ارْفُاعُكَ إِنِّي وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْلَفُونَ ﴿٥٣﴾

You have sent أُنزِلَتْ in what بِمَا we believe ءَامَنَّا our Lord رَبَّنَا so فَاتَّبَعْنَا the Messenger الرَّسُولَ and we follow وَاتَّبَعْنَا down and وَمَكْرُؤًا those who witness الشَّاهِدِينَ with مَعَ write us and اللَّهُ and Allah اللَّهُ and schemed وَمَكْرُؤًا they schemed and خَيْرٌ and Allah اللَّهُ said قَالَ when إِذْ (of) schemers الْمُسْكِرِينَ (is the) Best and raise ارْفُاعُكَ will take you ابْنِي I ابْنِي O Jesus يَٰعِيسَى Allah and (will) purify you وَمُطَهِّرُكَ to Myself إِنِّي you of الَّذِينَ and I will make وَجَاعِلُ disbelieve كَفَرُوا those who اتَّبَعُوكَ those who الَّذِينَ superior (to) فَوْقَ follow you اتَّبَعُوكَ those who الَّذِينَ (of) Resurrection الْقِيَامَةِ (the) Day يَوْمِ till إِلَى disbelieve and I shall judge مَرْجِعُكُمْ you will return إِلَيَّ to Me then [in it] بَيْنَكُمْ between you فِيمَا in which كُنْتُمْ you used to be تَخْلَفُونَ differ تَخْلَفُونَ

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh). 54. And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام], and Allâh planned too. And Allâh is the Best of those who plot. 55. And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allâh)



superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Isâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

I shall punish كَفَرُوا disbelieve فَأَعَذَّبْنَاهُمْ (this) world الدُّنْيَا in severe شَدِيدًا torment عَذَابًا them (with) for them (they لَهُمْ and not وَمَا and (in) the Hereafter وَالْآخِرَةِ those الَّذِينَ and as to وَأَمَّا helpers نَاصِرِينَ of الَّذِينَ will have) righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe ءَامَنُوا who and فَيُوَفِّيهِمْ their reward أُجُورَهُمْ He will grant them in full فَيُوَفِّيهِمْ Allah لَا (does) not يُحِبُّ love الظَّالِمِينَ the wrong-doers ذَلِكَ the Verses and the WiseReminder الْحَكِيمِ and the Reminder إِنَّ مَثَلَ عِيسَى indeed مَثَلِ similitude (of) Jesus عِنْدَ to اللَّهِ Allah كَمَثَلِ (is) like similitude ءَادَمَ (of) He created him خَلَقْنَاهُ from تُرَابٍ dust ثُمَّ then قَالَ He said لَهُ to him كُنْ be فَيَكُونُ

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ân). 59. Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَحْيِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

الْحَقُّ (this is) the truth **مِنْ** from رَبِّكَ your Lord **فَلَا** so not **تَكُنْ**  
 of **الْمُتَمَرِّينَ** (٦٠) the doubters **وَمَنْ** and whoever **حَاجَّكَ**  
 has come **جَاءَكَ** what **مَا** after **مِنْ بَعْدٍ** in it **فِيهِ** disputes with you  
 let us **نَدْعُ** come **تَقُلْ** say **تَقُولُوا** knowledge **أَلَمِيرِ** of **مِنْ** to you  
 and our women **وَنِسَاءَنَا** and your sons **وَأَبْنَاءَكُمْ** our sons **تَدْعُوا** call  
 and **وَأَنْفُسَكُمْ** and ourselves **وَأَنْفُسَنَا** and your women **وَنِسَاءَكُمْ**  
 and we **فَتَجْعَلُ** we pray humbly **ثُمَّ** then **نَبْتَهِلُ** yourselves  
 the liars **الْكَاذِبِينَ** (٦١) on **عَلَى** (of) Allah **اللَّهُ** curse **لَعْنَتَ** invoke  
 and **وَمَا** (the) true **الْقَصَصُ** story **لَهُوَ** this **هَذَا** verily **إِنَّ**  
 and indeed **وَلَا** Allah **اللَّهُ** but **إِلَّا** god **مِنْ إِلَهِ** (there is) no  
 the **الْحَكِيمُ** (٦٢) the All-Mighty **الْعَزِيزُ** (is) He (Who is) **لَهُوَ** Allah  
 All-Wise

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Isâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ (٦٣) قُلْ يَٰٓأَهْلَ ٱلْكِتَآبِ تَمَآلَوْا إِلَىٰ كَلِمَةٍ سَوَّاهُ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ  
 وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا  
 مُسْلِمُونَ (٦٤)

فَإِنْ تَوَلَّوْا and if **فَإِنَّ** they turn away **فَإِنَّ** then surely **اللَّهُ** Allah **عَلِيمٌ** (is)  
 O people **يَٰٓأَهْلَ** say **قُلْ** of mischief-makers **الْمُفْسِدِينَ** (٦٣) All-Aware  
**ٱلْكِتَآبِ** (of) the Scripture **تَمَآلَوْا** come **إِلَىٰ** to **كَلِمَةٍ** a word **سَوَّاهُ**  
 that (do) **أَلَّا** and between you **وَبَيْنَكُمْ** between us **بَيْنَنَا** common  
**نُشْرِكَ** and (do) not **وَلَا** Allah **اللَّهُ** but **إِلَّا** we worship **نَعْبُدُ** not  
**يَتَّخِذَ** and not **وَلَا** anything **شَيْئًا** with him **بِهِ** we associate

besides **وَمِنْ دُونِ** (as) lords **أَرْبَابًا** others **بَعْضًا** of us **بَعْضَنَا** shall take  
then tell them **فَقُولُوا** they turn away **وَوَلَّوْا** and if **إِن** Allâh **اللَّهُ**  
**أَشْهَدُوا** Muslims **مُسْلِمُونَ** that we (are) **بِأَنَّا** bear witness

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

**يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ** ﴿٦٤﴾  
**هَآأَنْتُمْ هَآؤَآءَ حُجِّجْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** ﴿٦٥﴾ مَا  
**كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** ﴿٦٦﴾

**يَا أَهْلَ** O people **الْكِتَابِ** the Scripture **لِمَ** (of) **تُحَاجُّونَ** why you dispute  
**فِي** about **إِبْرَاهِيمَ** Abraham **وَمَا** while not **أُنْزِلَتِ** (were)  
**التَّوْرَةُ** the Torah **وَالْإِنْجِيلُ** the Gospel **وَالْإِنْجِيلُ** and the Gospel **إِلَّا** but **مِنْ**  
**بَعْدِهِ** after him **أَفَلَا** do not **تَعْقِلُونَ** you understand **هَآأَنْتُمْ** you  
**هَآؤَآءَ** are **حُجِّجْتُمْ** have disputed **فِيمَا** about that **لَكُمْ**  
**عِلْمٌ** of which **فَلِمَ** knowledge **تُحَاجُّونَ** why then **فِي** you have  
**لَيْسَ** about that **لَكُمْ** do not **عِلْمٌ** you have **وَاللَّهُ** and Allah **يَعْلَمُ** knows **وَأَنْتُمْ** and you  
**لَا** do **تَعْلَمُونَ** not **كَانَ** neither **إِبْرَاهِيمُ** Abraham **يَهُودِيًّا**  
**وَلَا** a Jew **نَصْرَانِيًّا** (and) nor **لَكِنْ** but **كَانَ** was **حَنِيفًا**  
**مُسْلِمًا** Muslim **وَمَا** and not **كَانَ** was he **مِنْ** of  
the polytheists **الْمُشْرِكِينَ** ﴿٦٦﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

إِنَّ verily أَوْلَى best النَّاسِ (of) people (to claim) *إِبْرَاهِيمَ* (are) those لَلَّذِينَ relationship) with Abraham who followed *أَتَّبَعُوهُ* and those who ءَامَنُوا and this النَّبِيُّ and the Prophet *وَالَّذِينَ* Him (of) *وَاللَّهُ* (is) Guardian *وَلِيُّ* and Allah believed (in Him) *وَالْمُؤْمِنِينَ* the believers وَدَّتْ a party طَائِفَةٌ of أَهْلِ the *كِتَابِ* People of وَمَا they lead you astray *يُضِلُّوكُمْ* could (of) the Scripture not *يُضِلُّوكُمْ* they shall lead astray إِلَّا but *أَنْفُسُهُمْ* themselves وَمَا they perceive *يَتَّخِذُ* (of) the *كِتَابِ* O People *يَتَّخِذُ* they perceive and not *يَشْعُرُونَ* Signs *لِمَ* you reject/disbelieve in *تَكْفُرُونَ* why Scripture *بِآيَاتِ* you bear witness *يَتَّخِذُ* while you *تَشْهَدُونَ* (of) Allah *وَأَنْتُمْ* do you mix *تَلْسُونَهُ* why (of) the Scripture *لِمَ* O people *يَتَّخِذُ* the truth *بِالْبَاطِلِ* truth with falsehood *وَتَكْتُمُونَ* and conceal *الْحَقَّ* the truth while you know *وَأَنْتُمْ تَعْلَمُونَ*

68. Verily, among mankind who have the best claim to *Ibrâhîm* (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the *Taurât* (Torah) and the *Injeel* (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارَ وَكَفَرُوا ءَاخِرَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوَمَّنْوْا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ

رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٢﴾

وَقَالَتِ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ (of) the People of the Scripture مَا آمَنَّا بِالَّذِي يُزِيلُ أُنْزُلَ عَلَيْهِ سُورَاتِهِ قُلْ إِنَّمَا نَحْنُ مُبْتَلَوْنَ وَلَئِن كُنَّا لَمِنَ الْكَافِرِينَ (of) the الَّذِينَ آمَنُوا وَتَجَعَلْنَا لِكُلِّ فِرْقَانٍ كِتَابًا وَلَهُمْ أَمْرٌ بَيْنَهُمْ يَوْمَئِذٍ وَلَئِنْ كُنَّا إِلَّا يَوْمَئِذٍ لَمِنَ الْأَخْسَرِينَ (in) early part believe وَجَعَلْنَا لِكُلِّ فِرْقَانٍ كِتَابًا وَلَهُمْ أَمْرٌ بَيْنَهُمْ يَوْمَئِذٍ وَلَا تَتُوبَ عَلَيْهِمْ وَأَنْتَ عَالِمُ الْغُيُوبِ (at the) end of it and reject (it) day so that they may turn back ﴿٧٣﴾ and (do) not you believe may but لِمَنِ السُّلْطَانُ يَوْمَئِذٍ قُلْ لِلَّهِ السُّلْطَانُ يَوْمَئِذٍ (is) guidance the (true) guidance indeed (of) Allah أَن (and) that يُؤْتِيهِ مَن يَشَاءُ someone is given (of) Allah أَوْفَتْهُم بِمَا رَزَقُوا مِنْهُ قُلْ إِنَّمَا الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ (is) in the Hand bounty He gives it (of) Allah وَاسِعٌ (is) All-Generous He wills (to) whom All-Knowing ﴿٧٤﴾

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion." Say (O Muhammad ﷺ): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

يَخْلُصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنَ أَهْلِ الْكِتَابِ مَن إِنْ تَأَمَّنْهُ بِقِطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِمْ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُوتِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

يَخْلُصُ بِرَحْمَتِهِ مَن يَشَاءُ He selects (of) Bounty الْعَظِيمِ (of) Allah ذُو الْفَضْلِ (is) Owner (of) the Scripture الْكِتَابِ People أَهْلِ (among) وَمِنَ

with a heap of wealth يُقْتَضِرُ you entrust him تَأْتِيهِ if إن (is he) who  
 مِّنْ and of (among) them وَمِنْهُمْ to you إِلَيْكَ will pay it back يُؤَدُّهُ  
 with one Dinar بِدِينَارٍ you entrust him تَأْتِيهِ if إن there is who  
 لَا (coin) to you إِلَيْكَ will pay it back يُؤَدُّهُ not لَا  
 عَلَيْكَ standing قَائِمًا over him عَلَيْكَ you keep مَا مُمْتٍ except/unless  
 on us عَلَيْنَا (there is) no لَيْسَ say قَالُوا because they بِأَنَّهُمْ that (is)  
 way (of سَبِيلُ the unlettered people فِي as to الْأُمِّيِّينَ  
 الكَذِبِ Allah against عَلَى but they tell وَيَقُولُونَ accountability)  
 know (it) يَعْلَمُونَ ﴿٧٥﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٥﴾ إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

and وَأَتَّقَىٰ his covenant بِعَهْدِهِ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ  
 those who يُحِبُّ Allah الله indeed فَإِنَّ fears (Allah) those who الْمُتَّقِينَ ﴿٧٥﴾  
 Covenant بِعَهْدِ sell يَشْرُونَ those who الَّذِينَ verily إِنَّ fear Him  
 (of) Allah الله وَأَيْمَانِهِمْ and their oaths ثَمًّا (gain) price قَلِيلًا  
 in فِي for them لَهُمْ share خَلَاقَ no لَا they (have) أُولَٰئِكَ a small  
 الْآخِرَةِ the Hereafter وَلَا neither يُكَلِّمُهُمُ will speak to them اللَّهُ  
 Allah وَلَا nor يَنْظُرُ إِلَيْهِمْ look إِلَيْهِمْ at them يَوْمَ (on) the Day الْقِيَامَةِ  
 (of) Resurrection وَلَا nor يُزَكِّيهِمْ will He purify them وَلَهُمْ  
 painful عَذَابٌ a torment أَلِيمٌ ﴿٧٦﴾ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. 77. Verily, those who purchase a small gain at the

cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَلَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

وَلَإِنَّ مِنْهُمْ and verily a party (is) of them لَفَرِيقًا they twist أَلْسِنَتَهُم their tongues بِالْكِتَابِ in (reciting) the Book لِتَحْسَبُوهُ so it (is) that you think it (is) from the Book الْكِتَابِ وَمَا but not هُوَ it (is) from الْكِتَابِ the Book وَيَقُولُونَ and they say هُوَ it (is) from عِنْدِ اللَّهِ (is) from عِنْدِ اللَّهِ وَمَا but not هُوَ it (is) from عِنْدِ اللَّهِ Allah وَيَقُولُونَ Allah and they speak عَلَى and they speak a lie الْكَذِبَ Allah while they know (it) يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلنَّفْسِ وَالْوَالِدَيْنِ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

مَا not كَانَ it is لِبَشَرٍ for a human being يُؤْتِيَهُ gives him اللَّهُ the Book الْكِتَابَ and the Judgement وَالْحُكْمَ وَالنَّبُوءَ and the Prophethood ثُمَّ then يَقُولَ He says لِلنَّاسِ to people كُونُوا become عِبَادًا slaves (worshipers) لِي to me مِنْ دُونِ rather than اللَّهُ Allah وَلَكِنْ but كُونُوا men of God رَبَّيْنَ become بِمَا because كُنْتُمْ you have been تُعَلِّمُونَ teaching the Book الْكِتَابِ وَبِمَا and because كُنْتُمْ you have been تَدْرُسُونَ studying (it) ﴿٧٩﴾ وَلَا nor يَأْمُرُكُمْ He will command أَنْ that تَتَّخِذُوا you take لِلنَّفْسِ the self أَرْبَابًا (for your) Lords and the Prophets وَالنَّبِيِّينَ angels

you أَنْتُمْ when إِذْ after بَعْدَ to disbelief بِالْكَفْرِ He command you  
Muslims مُسْلِمُونَ ﴿٨٠﴾ (have become)

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾  
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

(of) the النَّبِيِّينَ covenant مِيثَاقَ Allah اللَّهُ took أَخَذَ and when إِذْ  
Book كِتَابٍ of مِنْ I gave you آتَيْتُكُمْ whatever لَمَا Prophets  
a رَسُولٌ came to you جَاءَكُمْ then ثُمَّ and Wisdom وَحِكْمَةٍ  
a مُصَدِّقٌ Messenger confirming لِمَا what مَعَكُمْ with you (is) لَتُؤْمِنُنَّ  
قَالَ and you must help him وَلَتَنْصُرُنَّهُ in him بِهِ you must believe  
عَلَىٰ and do you take وَأَخَذْتُمْ do you agree أَقْرَرْتُمْ He (Allah) said  
we agree أَقْرَرْنَا they said قَالُوا My covenant إِصْرِي that ذَٰلِكُمْ on  
قَالَ (Allah) said فَاشْهَدُوا then bear witness وَأَنَا and I am مَعَكُمْ  
then فَمَنْ the witnesses الشَّاهِدِينَ ﴿٨١﴾ of (among) مِنْ with you  
then تَوَلَّىٰ whoever (will) turn away بَعْدَ after ذَٰلِكَ this فَأُولَٰئِكَ  
(are) the transgressors الْفَاسِقُونَ ﴿٨٢﴾ [they] هُمْ they

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." 82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).



أَفَغَيْرَ دِينِ اللَّهِ يَبْغُوتُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمِنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

أَفَغَيْرَ (of) Allah religion دِينِ do other (than) يَبْغُوتُ (are) in all who مَنْ submitted أَسْلَمَ while to Him seek وَلَهُ and the heavens السَّمَوَاتِ the earth وَالْأَرْضِ طَوْعًا willingly وَكَرْهًا and to Him وَإِلَيْهِ they will be يُرْجَعُونَ ﴿٨٣﴾ and what وَمَا in Allah بِاللَّهِ we believe ءَأَمِنَّا say قُلْ returned was أُنْزِلَ and what وَمَا to us عَلَيْنَا (has been) sent down and what أُنْزِلَ sent down to إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ Ishmael and إِسْحَاقَ and Isaac وَيَعْقُوبَ and Jacob وَالْأَسْبَاطِ the tribes وَمَا and Moses مُوسَىٰ was given (to) أُوتِيَ and what (do) not لَا their Lord رَبِّهِمْ from and the Prophets وَالنَّبِيُّونَ نُفَرِّقُ we make distinction بَيْنَ أَحَدٍ (any) one مِّنْهُمْ of them وَنَحْنُ and we لَهُ مُسْلِمُونَ ﴿٨٤﴾ surrender

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

وَمَنْ يَبْتَغِ and whoever غَيْرَ seeks الْإِسْلَامِ Islam دِينًا as religion فَلَن (it) will never be يُقْبَلَ accepted مِنْهُ of him وَهُوَ and

the <sup>(٨٥)</sup> الْخَاسِرِينَ of مِنَ the Hereafter الْآخِرَةِ (will be) in فِي he a people قَوْمًا Allah ﷻ shall guide يَهْدِي how كَيْفَ losers كَفَرُوا who disbelieved بَعْدَ after إِيْمَانِهِمْ their belief وَشَهِدُوا and bore witness أَنَّ that الرَّسُولُ the Messenger حَقُّ true وَجَاءَهُمْ and the clear proofs الْبَيِّنَاتُ had come to them and Allah ﷻ and لَا the (the) people الْقَوْمَ guide يَهْدِي (does) not the الظَّالِمِينَ <sup>(٨٦)</sup> wrong-doers أُولَئِكَ those جَزَاءُهُمْ recompense of them (is) أَنْ on them (rests) لَعْنَةُ curse ﷻ (of) Allah ﷻ and (of) mankind أَجْمَعِينَ <sup>(٨٧)</sup> and (of) angels

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimân* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ <sup>(٨٥)</sup> إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ <sup>(٨٦)</sup> إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا كَانُوا قَبْلَ تَوْبَتِهِمْ وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>(٨٧)</sup> إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَى بِمِلَّةِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ <sup>(٨٨)</sup>

will be خَالِدِينَ فِيهَا they will abide forever لَا in it يُخَفَّفُ neither they nor هُمْ the torment الْعَذَابُ from them وَلَا they would be reprieved <sup>(٨٥)</sup> إِلَّا those who تَابُوا after repentتَابُوا and make amends ذَلِكَ that and make amends وَأَصْلَحُوا and make amends فَإِنَّ Most Merciful ﷻ (is) All-Forgiving غَفُورٌ Allah ﷻ indeed إِنَّ verily الَّذِينَ those who كَفَرُوا disbelieved بَعْدَ after إِيْمَانِهِمْ their belief ثُمَّ then أَزْدَادُوا grew كُفْرًا (in their) disbelief لَنْ will never be قَبْلَ accepted تَوْبَتِهِمْ their repentance وَأُولَئِكَ and those

هُمُ (are) الَّذِينَ ۞ astray إِنَّ verily الَّذِينَ those who كَفَرُوا  
 (are) كُفَّارًا while they وَهُمْ and died وَمَاتُوا disbelieved  
 any أَحَدِهِمْ from مَنْ accepted يُقْبَلُ will not be فَكُنْ disbelievers  
 even if وَلَوْ (of) gold ذَهَبًا (of) earth الْأَرْضِ fill مِلءُ one of them  
 for them لَهُمْ those are أُولَئِكَ by it بِهِ he offered as ransom أَمْتَنَ  
 وَعَذَابُهُ أَلِيمٌ torment عَذَابُهُ (is) وَمَا (there will be) not لَهُمْ and  
 helpers نَصِيرِينَ ۞ any مِنْ for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٧﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿١٨﴾ فَمَنْ أَفْترَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٩﴾

لَنْ تَنَالُوا the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٩﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٢٠﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ عَلِيمٌ ﴿٢١﴾

قُلْ صَدَقَ say Allah has spoken the truth so follow the creed of Abraham (of) the upright and not the first of the polytheists of he was the first house was set up for mankind which is

and a guidance وَهْدَى full of blessing مُبَارَكًا at Bakkah  
 manifest مَنَام signs بَيِّنَات in it (are) فِيهِ for the worlds  
 enters دَخَلَ and whoever وَمَنْ (of) Abraham إِبْرَاهِيمَ (like) station  
 it كَانَ he becomes آمِنًا secure وَلِلَّهِ and Allah has (a right) عَلَى  
 (to) the النَّاسِ on أَتَى to perform pilgrimage حُجَّ the people  
 House مَنْ who اسْتَطَاعَ is able إِلَيْهِ to it سَبِيلًا a journey وَمَنْ  
 and who كَفَرَ (the Hajj) فَإِنَّ denies (the Hajj) اللَّهُ then verily اللَّهُ  
 the worlds of أَلَمَلَيْنِ ١١٠ stands not in need

95. Say (O Muhammad ﷺ): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. 97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Âlamîn*."

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهِ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ٩٥ قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللّٰهِ مَنۢ ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شٰهَدَآءُ وَمَا اللّٰهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ٩٦ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتٰبَ يَرُدُّوكُم بِدِّ إِيْمَانِكُمْ كَافِرِينَ ٩٧

قُلْ say يٰٓأَهْلَ O People الْكِتٰبِ (of) the Scripture لِمَ why تَكْفُرُونَ  
 the Signs do you reject بِآيٰتِ (of) اللّٰهِ وَاللّٰهِ when شَهِيدٌ  
 (is) Witness عَلَىٰ مَا to تَعْمَلُونَ what قُلْ you do يٰٓأَهْلَ  
 O People الْكِتٰبِ (of) the Book لِمَ why تَصُدُّونَ do you stop  
 from سَبِيلِ اللّٰهِ (of) اللّٰهِ those who ءَامَنَ have believed  
 (the way) تَبِعُونَهَا seeking (to make) it عِوَجًا crooked وَأَنْتُمْ when  
 you شٰهَدَآءُ (are) witnesses وَمَا and not اللّٰهِ Allah بِغَفِلٍ (is)  
 of what تَعْمَلُونَ ٩٦ you do يٰٓأَيُّهَا O الَّذِينَ who  
 if تَطِيعُوا you obey فَرِيقًا a party مِّنَ of الَّذِينَ

they would **يُرَدُّوْكُمْ** the Scripture **الْكِتَابَ** were given **أُوتُوا** those who  
disbelievers **كَافِرِينَ** your belief **إِيْمَانِكُمْ** after **بَعْدَ** render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" 99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

**وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ**  
**يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ**

**وَكَيْفَ** and how **تَكْفُرُونَ** would you disbelieve **وَأَنْتُمْ** when you **تُتْلَىٰ**  
and **عَلَيْكُمْ** are recited **آيَاتُ اللَّهِ** (of) Allah **وَفِيكُمْ** and whoever **وَمَنْ** His Messenger **رَسُولُهُ** among you (is)  
**يَعْتَصِم** he is guided **هُدًى** then indeed **فَقَدْ** to Allah **بِاللَّهِ** holds fast  
**صِرَاطٍ** to **مُسْتَقِيمٍ** a Straight **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا**  
(that) He **تَقَاتِهِ** (as is His) right **حَقَّ** Allah **اتَّقُوا** feared **وَلَا** should be feared  
**وَأَنْتُمْ** except **يَا أَيُّهَا** you die **وَلَا** and do not **تَمُوتُنَّ** Muslims **مُسْلِمُونَ** when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِرَحْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَأَعْتَصِمُوا (of) Allah the Rope and hold fast  
and (together) وَلَا you divided تَفَرَّقُوا and be not  
remember نِعْمَتَ (of) Allah Favours on you إِذْ on you  
when كُنْتُمْ you were أَعْدَاءَ enemies فَأَلَّفَ then he  
made friendship بَيْنَ between قُلُوبِكُمْ your hearts فَأَصْبَحْتُمْ and you  
became بِرَحْمَتِهِ by His Grace إِخْوَانًا brethren وَكُنْتُمْ and you were  
on شَفَا brink حُفْرَةٍ (of) pit النَّارِ of the Fire فَأَنْقَذَكُمْ and He  
saved you مِنْهَا from it كَذَلِكَ thus يُبَيِّنُ Allah makes clear  
to you آيَاتِهِ His Signs لَعَلَّكُمْ so that you تَهْتَدُونَ may be  
guided

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favours on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (Ayât verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا  
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ  
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَلَتَكُنْ and there must be مِنْكُمْ out of you أُمَّةٌ a group of people  
يَدْعُونَ إِلَى who invite إِلَى the good الْخَيْرِ وَيَأْمُرُونَ and command بِالْمَعْرُوفِ  
the right وَيَنْهَوْنَ and forbid عَنِ (from) الْمُنْكَرِ the wrong وَأُولَئِكَ  
and those (are) هُمُ they (who will be) الْمُفْلِحُونَ the successful  
وَلَا and (do) not تَكُونُوا you be كَالَّذِينَ like those who تَفَرَّقُوا  
divided وَاخْتَلَفُوا and disputed مِنْ بَعْدِ after مَا that جَاءَهُمْ had come  
وُجُوهٌ and those تَبْيَضُّ the clear signs الْبَيِّنَاتُ وَأُولَئِكَ for them عَذَابٌ





and had وَلَوْ in Allah بِاللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil) it كَانَ (of) the Scripture الْكِتَابِ People أَهْلُ believed آمَنَ was خَيْرٌ better لَهُمْ for them مِنْهُمْ (some) of them الْمُؤْمِنُونَ (are) but most of them أَكْثَرُهُمْ (are) believers transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the 'Âlamîn (mankind, jinn and all that exists). 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. 110. You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ ۖ أَلَدَّبَابٌ ثُمَّ لَا يُصْرَفُونَ ﴿١٠٧﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وَبَغَضٌ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٠٨﴾

لَنْ Never يَضُرُّكُمْ they harm you إِلَّا except أَذًى a little they will turn to you يُؤْلُوكُمْ they fight you وَإِنْ and if يُقَاتِلُوكُمْ hurt أَلَدَّبَابٌ the backs ثُمَّ then لَا not يُصْرَفُونَ ﴿١٠٧﴾ wherever ضُرِبَتْ was stamped عَلَيْهِمُ upon them الذِّلَّةُ disgrace أَيْنَ wherever تَفَقَّهُوا مَاتَفَقَّهُوا they are found إِلَّا except يَحْبِلُ with a covenant مِنَ from اللَّهِ Allah وَحَبْلٌ and a covenant مِنَ from النَّاسِ men وَبَاءُ and they وَبَغَضٌ have incurred مِنَ from اللَّهِ Allah وَضُرِبَتْ and was عَلَيْهِمُ stamped upon them الْمَسْكَنَةُ the humiliation ذَٰلِكَ (is) that بِأَنَّهُمْ because they كَانُوا used to يَكْفُرُونَ reject آيَاتِ Verses اللَّهِ

they disobeyed the Prophets **وَيَقْتُلُونَ** (of) Allah **وَكَانُوا** and they (used to) kill **وَعَصَوْا** because **وَلَا** right **وَعَبَدُوا** without **وَكَانُوا** transgress **وَعَبَدُوا** and used to

**111.** They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

**112.** Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ فَإِذَا دُخِلَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرَّجَ لَّهُمْ خِزْيَانًا قَلِيلًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَيَرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٦﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٧﴾

﴿لَيْسُوا﴾ (all) they are not **سَوَاءٌ** alike **مِنْ** of **أَهْلِ** People **الْكِتَابِ**  
 they recite **يَتْلُونَ** upright **قَائِمَةً** People **أُمَّةٌ** (of) the Scripture  
 (of) the **آيَاتِ** Verses **اللَّهِ** (of) Allah **عَمَّا** (during) hours **الْأَيَّامِ**  
 they believe **يُؤْمِنُونَ** prostrate **وَيَسْجُدُونَ** and they **وَهُمْ** night  
 and they **يَاْمُرُونَ** the Last **الْآخِرِ** and Day **وَالْأَوَّلِ** in Allah **بِاللَّهِ**  
 command **بِالْمَعْرُوفِ** the good **وَيَنْهَوْنَ** and forbid **عَنِ** [from] **الْمُنْكَرِ**  
 (doing) good **الْخَيْرَاتِ** in **فِي** and they hasten **وَيُسْرِعُونَ** the wrong  
 deeds **وَأُولَئِكَ** and they (are) **مِنْ** of **الصَّالِحِينَ** the righteous **وَمَا**  
 will never **فَلَنْ** good **خَيْرٍ** of **مِنْ** they do **يَفْعَلُوا** and whatever  
 knows **عَلِيمٌ** and Allah **وَاللَّهُ** they be denied (its reward) **يُكَفَّرُونَ**  
 the pious **بِالْمُتَّقِينَ** well

**113.** Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. **114.** They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn*.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٦﴾

indeed إِنَّ الَّذِينَ كَفَرُوا those who disbelieved لَنْ never (will) تُغْنِيَ عَنْهُمْ their wealth أَمْوَالُهُمْ nor أَوْلَادُهُمْ their offspring مِنَ اللَّهِ from Allah شَيْئًا anything وَأُولَئِكَ [and] they أَصْحَابُ النَّارِ companions of the Fire هُمْ of the Fire فِيهَا they are خَالِدُونَ ﴿١١٥﴾ they will abide forever مَثَلُ example مَا what (of) يُنْفِقُونَ (of) they spend فِي in هَذِهِ this الْحَيَاةِ الدُّنْيَا life (of) كَمَثَلِ (of) the world رِيحٍ (is) like the example a wind فِيهَا (of) in it صِرٌّ severe cold أَصَابَتْ it struck حَرْثَ harvest قَوْمٍ (of) people ظَلَمُوا (of) who wronged أَنْفُسَهُمْ themselves فَأَهْلَكَتْهُ and destroyed it وَمَا and (did) not ظَلَمَهُمُ wronged them اللَّهُ Allah وَلَكِنْ but أَنْفُسَهُمْ themselves يَظْلِمُونَ ﴿١١٦﴾ they did wrong

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

يَتَّخِذُوا do not لَا believe مَأْمُونُوا those who الَّذِينَ O يَا أَيُّهَا  
 no لَا out of you (your religion) دُونَكُمْ from مِّن as friends يَتَّخِذُوا  
 they وَدُّوا corrupt خَبَالًا they spare effort to make you يَأْتُونَكُمْ  
 has بَدَتْ indeed قَدْ distresses you عَنِمْ whatever مَا desire  
 (the أَفْوَاهِهِمْ from مِّن (their) hatred الْبَفْضَةِ become apparent  
 تُخْفِي and what وَمَا utterances) of their mouths  
 We have بَيَّنَّا verily قَدْ (is) (even) greater أَكْثَرُ their breasts  
 you did كُنْتُمْ if إِنْ the Verses الْآيَاتِ to you لَكُمْ made plain  
 understand تَعْلَمُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, evidences, verses) if you understand.

هَآأَنْتُمْ أَوْلَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ ٱلْأَنَآئِلَ  
 مِّنَ ٱلْفِتْيَٰنِ قُلْ مَوْتُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُوءُهُمْ وَلَٰن تُصِيبَكُمْ سَيِّئَةٌ  
 يَفْرَحُواْ بِهَا وَإِنْ تَصِيرُواْ أَتَقَفُواْ لَا يَصْنُرْكُمْ كَيْدُهُمْ شَيْئًا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٩﴾

هَآأَنْتُمْ هَآأَنْتُمْ those (that) أَوْلَآءُ lo! you are يُحِبُّونَهُمْ you love them وَلَا but  
 (do) not يُحِبُّونَكُمْ they love you وَتُؤْمِنُونَ and you believe بِالْكِتَآبِ in the Scripture  
 كُلِّهِ and when لَقُوكُمْ they meet you قَالُواْ ءَامَنَّا we believe وَإِذَا but when خَلَوْاْ they go apart  
 عَصَوْاْ عَٰلَيْكُمْ at you ٱلْأَنَآئِلَ (tips of their) fingers مِّنَ ٱلْفِتْيَٰنِ they bite  
 رَآغِبٌ قُلْ مَوْتُواْ بِغَيْظِكُمْ perish بِغَيْظِكُمْ in your rage إِنَّ ٱللَّهَ certainly  
 عَلِيمٌ (is) All-Knower بِذَاتِ of what is in الصُّدُورِ (their) هَآأَنْتُمْ it grieves  
 إِنْ if تَمْسَسْكُمْ a good حَسَنَةٌ befalls you تَسُوءُهُمْ a misfortune سَيِّئَةٌ overtakes you  
 وَلَٰن them تُصِيبُكُمْ and if تَصِيرُواْ a misfortune يَفْرَحُواْ they rejoice  
 at it وَلَٰن but if تَصِيرُواْ you remain steadfast

وَتَنَقُّوا (would) not لَا and become pious (fear Allah) كَيْدَهُمْ their designs سَيِّئًا at all إِنَّ indeed Allah ﷻ envompasses مُحِيطٌ they do يَعْمَلُونَ of what بِمَا

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٩﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٠﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢١﴾

وَإِذْ عَدَوْتَ and when عَدَوْتَ you left early morning مِنْ (from) أَهْلِكَ at مَقْعِدَ the believers الْمُؤْمِنِينَ to post تُبَوِّئُ your household (is) لِقَاتِ (their) stations وَاللَّهُ and Allah ﷻ سَمِيعٌ and Allah ﷻ All-Knower All-Hearer عَلِيمٌ ﴿١١٩﴾ إِذْ All-Knower when هَمَّتْ (remember) طَائِفَتَانِ inclined two groups مِنْكُمْ of you أَنْ to تَفْشَلَا show weakness وَاللَّهُ and Allah ﷻ وَلِيُّهَا and Allah ﷻ their Protector وَعَلَى (was) in فَلْيَتَوَكَّلِ Allah ﷻ should trust الْمُؤْمِنُونَ ﴿١٢٠﴾ the believers وَلَقَدْ and certainly نَصَرَكُمُ Allah ﷻ helped you بِبَدْرٍ at Badr وَأَنْتُمْ utterly weak أَذِلَّةٌ when you were فَاتَّقُوا so fear Allah ﷻ لَعَلَّكُمْ that you may تَشْكُرُونَ ﴿١٢١﴾ be grateful

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

إِذْ تَقُولُ when you said to the believers أَلَنْ يَكْفِيكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ you Lord helps you that suffice you by three thousand of angels مُزْلِينَ sent down وَتَتَّقُوا if yes and fear Allah you are steadfast and come to you رُشِدًا they (the enemy) rushingly and help you with five thousand your Lord will help you and (did) marked of angels مُسَوِّمِينَ thousand make it not but بُشْرَىٰ glad tiding for you and assure قُلُوبَكُمْ your hearts and (there is) no help and النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ the All-Mighty the All-Wise الْحَكِيمِ

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

لَيَقْطَعَ cuts off طَرَفًا of a (part) group مِّنَ الَّذِينَ كَفَرُوا who disbelieved أَوْ or يَكْبِتُهُمْ subdue them فَيَنْقَلِبُوا خَائِبِينَ return (is) not لَيْسَ لَكَ for you مِنَ الْأَمْرِ decision شَيْءٌ أَوْ at all يَتُوبُ whether He turns (in mercy) عَلَيْهِمْ

verily they are **فَالَّذِينَ** He punishes them **يُعَذِّبُهُمْ** or **أَوْ** them  
 in **فِي** what (is) **مَا** and (is) for Allah **وَاللَّهُ** wrong-doers **ظَالِمُونَ**  
 the earth **الْأَرْضِ** in **فِي** and what (is) **وَمَا** the heavens **السَّمَوَاتِ**  
 and He **وَيُعَذِّبُ** He wills **يَشَاءُ** (to) whom **لِمَنْ** He forgives  
 (is) **عَفْوٌ** and Allah **وَاللَّهُ** He wills **يَشَاءُ** whom **مَنْ** punishes  
 Most Merciful **رَحِيمٌ** All-Forgiving

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). 129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

**يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ** وَأَتَّقُوا النَّارَ الَّتِي  
**أُعِدَّتْ لِلْكَافِرِينَ** وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ \* وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ  
 وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

**يَتَأْتِيهَا** O you **الَّذِينَ ءَامَنُوا** who **لَا** believe **تَأْكُلُوا** (eat) **رِّبَا** devour  
**أَضْعَافًا مُّضَاعَفَةً** doubled (and) **أَتَّقُوا** redoubled interest **لَعَلَّكُمْ** but fear  
**تُفْلِحُونَ** that you may **أَتَّقُوا** the Fire **الَّتِي** which **أُعِدَّتْ** is prepared  
**لِلْكَافِرِينَ** for the disbelievers **وَأَطِيعُوا** and obey **اللَّهَ** Allah **وَالرَّسُولَ**  
 and the Messenger **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** and the Messenger  
 of **مَغْفِرَةٍ** forgiveness **إِلَى** and hasten **وَسَارِعُوا** mercy **رَّبِّكُمْ**  
 your Lord **وَجَنَّةٍ** and Paradise **عَرْضُهَا** whose width (is like) **وَالْأَرْضُ** the earth  
**أُعِدَّتْ** and the earth **السَّمَوَاتُ** the heavens **وَالْأَرْضُ** that of  
 for the pious **لِلْمُتَّقِينَ** prepared

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. 133. And march forth in the way (which leads to)

forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾  
وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ  
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

الَّذِينَ those who يُنْفِقُونَ spend in السَّرَّاءِ prosperity and الضَّرَّاءِ adversity  
وَالْكُظُمِينَ and who control الْغَيْظِ (their) rage وَالْعَافِينَ who forgive  
وَالَّذِينَ the good-doers الْمُحْسِنِينَ ﴿١٣٤﴾ and those who إِذَا when فَعَلُوا they do  
فَحِشَةً (something) indecent أَوْ or ظَلَمُوا they wrong أَنْفُسَهُمْ themselves  
ذَكَرُوا they remember اللَّهُ Allah فَاسْتَغْفَرُوا and ask forgiveness لِذُنُوبِهِمْ  
for their sins وَمَنْ who يَغْفِرُ can forgive الذُّنُوبَ the sins إِلَّا but اللَّهُ Allah  
and (do) not وَلَمْ persist عَلَى in مَا what فَعَلُوا they did وَهُمْ they know  
يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). 135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ جَعْدَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَمِلِينَ ﴿١٣٦﴾ قَدْ  
خَلَقْتَ مِنْ قَبْلِكَ سُنَنٌ فَيَسِيرُوا فِي الْأَرْضِ فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى  
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

أُولَئِكَ those جَزَاؤُهُمْ their reward مَغْفِرَةٌ (is) forgiveness مِنْ from رَبِّهِمْ their Lord وَجَنَّاتُ and Gardens جَعْدَى flow مِنْ تَحْتِهَا  
الْأَنْهَارُ the rivers خَالِدِينَ they will abide forever فِيهَا for أَجْرُ reward الْعَمِلِينَ ﴿١٣٦﴾  
وَنِعَمَ therein



before you **مِنْ قَبْلِكُمْ** passed **قَدْ خَلَتْ** those who do (good deeds) **سُنُّنَ** in (through) **فِي** so travel **فَسِيرُوا** (many such) situations **عَنْهُ** end **كَانَ** how **كَيْفَ** and see **فَانظُرُوا** the earth (is) **يَا أَيُّهَا** this **هَٰذَا** (of) the deniers (of truth) **الْمُكَذِّبِينَ** and a guidance **وَهُدًى** for mankind **لِلنَّاسِ** a declaration for Allah-fearing **لِلْمُتَّقِينَ** and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٦﴾ إِنْ يَمَسُّكُمْ فَجٌّ فَقَدْ مَسَّ الْقَوْمَ فَجٌّ مِثْلُهُ وَتِلْكَ الْآيَاتُ نَذَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٧﴾ وَلِيَمْحَسَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَمَقَّقَ الْكَافِرِينَ ﴿١٣٨﴾

وَلَا be grieved **تَحْزَنُوا** nor **وَلَا** be weak **تَهِنُوا** and do not you are **كُنْتُمْ** if **إِنْ** upper-handed **الْأَعْلَوْنَ** and you (will be) **مُؤْمِنِينَ** (true) believers **إِنْ** if **يَمَسُّكُمْ** has touched you **فَجٌّ** the (disbelieving) people **الْقَوْمَ** touched **مَسَّ** so has wound **فَقَدْ** days **الْآيَاتُ** and these **وَتِلْكَ** similar to that **مِثْلُهُ** a wound **فَجٌّ** [and] so **نَذَاوِلُهَا** We turn them **بَيْنَ** among **النَّاسِ** people **وَلِيَعْلَمَ** (really) believe **آمَنُوا** those who **اللَّهُ** Allah **الَّذِينَ** that knows **وَيَتَّخِذَ** He may take **مِنْكُمْ** from (among) you **شُهَدَاءَ** martyrs **وَاللَّهُ** and Allah **لَا** (does) not **يُحِبُّ** like **الظَّالِمِينَ** the wrong-doers **وَلِيَمْحَسَ** [and] so that may purge **اللَّهُ** Allah **الَّذِينَ** those who **آمَنُوا** believed **وَيَتَمَقَّقَ** and destroys **الْكَافِرِينَ** the disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَلْعَلِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٣٩﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ  
الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٠﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ  
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ or did you think أَنْ that تَدْخُلُوا you would enter الْجَنَّةَ Paradise وَلَمَّا and has not yet يَلْعَلِ Allah [known] tried الَّذِينَ those who جَاهَدُوا strove hard مِنْكُمْ of you وَيَعْلَمَ and (has not known) tried الصَّابِرِينَ ﴿١٣٩﴾ those who are the steadfast وَلَقَدْ and كُنْتُمْ indeed you used to تَمَنَّوْنَ death long (for) الْمَوْتَ you have تَلْقَوْهُ so verily فَقَدْ you met it [that] أَنْ before and you faced it وَأَنْتُمْ and you تَنْظُرُونَ ﴿١٤٠﴾ (were) observing (it) وَمَا [indeed] مُحَمَّدٌ (is) not إِلَّا but رَسُولٌ a Messenger قَدْ passed away خَلَتْ مِنْ قَبْلِهِ Messengers أَفَإِنْ (will) you turn انْقَلَبْتُمْ (is) killed أَوْ or he died مَاتَ then if turns back عَلَى back on أَعْقَابِكُمْ your heels وَمَنْ and who يَنْقَلِبْ عَلَى عَقْبَيْهِ on his heels فَلَنْ he will not يَضُرَّ Allah harm شَيْئًا Allah and will give reward وَسَيَجْزِي at all (to) الشَّاكِرِينَ ﴿١٤١﴾ the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? 143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُتَوَجِّلاً وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ  
 الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَتَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي  
 سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ and not كَانَ it is لِنَفْسٍ that أَنْ for a person تَمُوتَ an appointed كَتَبْنَا (of) Allah by Leave بِإِذْنِ but مُتَوَجِّلاً (of) الدُّنْيَا a reward ثَوَابَ desires يُرِدْ and whoever وَمَنْ term and whoever وَمَنْ of it مِنْهَا We shall give him ثَوَابَ the world يُرِدْ (of) the Hereafter ثَوَابَ desires وَسَتَجْزِي of it الشَّاكِرِينَ and We shall reward الشَّاكِرِينَ and the grateful وَكَانَ many (of) نَبِيِّ a Prophet قَتَلَ fought but neither كَثِيرٌ numerous وَمَنْ with him رِثْيُونَ they lost heart لِمَا for what أَصَابَهُمْ they suffered فِي in سَبِيلِ nor وَمَا (of) Allah ضَعُفُوا nor did they weaken وَمَا the Way loves اسْتَكَانُوا and اللَّهُ they abased themselves يُحِبُّ the steadfast الصَّابِرِينَ

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أقدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوِي  
 الْكَافِرِينَ ﴿١٤٧﴾ فَقَالَتْ لَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا  
 إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يُزِدُواكُمْ عَلَى أَفْوَاجِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

وَمَا كَانَ and not كَانَ was قَوْلُهُمْ that إِلَّا except أَنْ قَالُوا our Lord! رَبَّنَا اغْفِرْ our sins ذُنُوبَنَا [for] us وَإِسْرَافَنَا our excesses (transgressions) أَمْرِنَا in

وَقَيِّتْ and help us وَأَصْرِتْنَا our feet أَقْدَامَنَا and set firmly  
 so الْقَوْمِ the disbelieving الْكَافِرِينَ ﴿١٤٧﴾ the people فَكَانَتْهُمْ  
 اللَّهُ gave them ثَوَابَ reward الدُّنْيَا (of) (this) world وَحَسَنَ  
 and excellent (is) ثَوَابِ reward الْآخِرَةِ (of) the Hereafter وَاللَّهُ  
 اللَّهُ يُحِبُّ loves الْمُحْسِنِينَ ﴿١٤٨﴾ the good-doers يَتَابِعُهَا O you الَّذِينَ  
 those who مَأْمُونًا who believe إِنْ if تُطِيعُوا you obey الَّذِينَ الَّذِينَ  
 on كَفَرُوا disbelieve يَرْدُّكُمْ they will drive you back عَلَى  
 and you will turn back (from Faith) فَتَقْلِبُوا your heels  
 as losers خَسِرِينَ ﴿١٤٩﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

بَلَى اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا  
 بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

بَلَى but اللَّهُ Allah مَوْلَاكُمْ (is) your Protector وَهُوَ and He خَيْرٌ  
 فِي We shall cast سَنُلْقِي (of) the helpers الْبَاقِينَ ﴿١٥٠﴾ (is) the Best  
 disbelieved كَفَرُوا (of) those who الَّذِينَ the hearts قُلُوبِ into  
 with الرُّعْبَ terror بِمَا they associated أَشْرَكُوا because بِاللَّهِ  
 with it بِهِ He send يُنَزَّلْ (did) not لَمْ that which مَا Allah  
 (is) the Fire النَّارُ and their abode وَمَأْوَهُمُ any sanction  
 وَبِئْسَ [and] how bad مَثْوَى (of) the الظَّالِمِينَ ﴿١٥١﴾  
 wrong-doers

150. Nay, Allâh is your *Mawlâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Dhâlimûn* (polytheists and wrongdoers).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

وَلَقَدْ and indeed صَدَقَكُمُ Allah Truthful to you وَعْدَهُ with you were destroying them بِإِذْنِهِ when إِذْ promise you showed weakness فَشِلْتُمْ until حَتَّى His Leave the order تَنَزَّعْتُمْ about فِي and you fell to disputing وَعَصَيْتُمْ He what مَا after مِنْ بَعْدِ and you disobeyed أَرْسَلَكُمْ what showed you مَنْ of you love يُحِبُّونَ what who يُرِيدُ desires الدُّنْيَا this world وَمِنْكُمْ and of you who يُرِيدُ desires الْآخِرَةَ the Hereafter ثُمَّ then صَرَفَكُمْ He made flee عَنْهُمْ from them لِيَبْتَلِيَكُمْ that He may test you وَلَقَدْ and عَفَا indeed He forgave عَنْكُمْ you وَاللَّهُ and ذُو فَضْلٍ the believers الْمُؤْمِنِينَ (is) Most Gracious عَلَى to

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

﴿إِذْ تَصْعَدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْتُمْ عَنْكُمْ بِمَنْ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿إِذْ تَصْعَدُونَ (and remember) when you were climbing (the hill) وَلَا and not تَكُونُوا you paying a heed عَلَى to أَحَدٍ any وَالرَّسُولُ one and the Messenger يَدْعُوكُمْ was calling you فِي in أَخْرَجَكُمْ your rear فَأَتَيْتُمْ then He rewarded you عَنْكُمْ in you grieve تَحْزَنُوا so that may neither لِكَيْلًا for grief بِمَنْ

on which مَا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَى  
 أَصَابَكُمْ befell you وَاللَّهُ and خَبِيرٌ Well-Aware (is) بِمَا  
 you do تَعْمَلُونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُل لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

ثُمَّ أَنْزَلَ then He sent down عَلَيْكُمْ upon you مِّن بَعْدِ after الْغَمِّ  
 (this) grief (distress) أَمْنَةً an inner peace نُّعَاسًا slumber يَغْشَى  
 and (members of) طَائِفَةً of you مِّنكُمْ a group وَطَائِفَةٌ overtakes  
 themselves قَدْ أَهَمَّتْهُمْ another) group أَنفُسُهُمْ were concerned about  
 يَظُنُّونَ thinking بِاللَّهِ of Allah غَيْرَ الْحَقِّ wrongly ظَنَّ thought  
 for لَنَا is they say يَقُولُونَ (of) (days of) ignorance الْجَاهِلِيَّةِ  
 us [of] in the affair الْأَمْرِ any شَيْءٍ thing قُلْ say إِنَّ  
 they indeed the affair الْأَمْرُ كُلُّهُ all of it لِلَّهِ (is) for يُخْفُونَ  
 hide فِي within أَنفُسِهِمْ themselves مَا what لَا (do) not يُبْدُونَ  
 they reveal لَكَ to you يَقُولُونَ they say لَوْ if كَانَ (there) was لَنَا  
 we for us مِّن (of) the affair الْأَمْرِ the affair شَيْءٌ anything مَا not قُتِلْنَا  
 you had been كُنْتُمْ (even) if لَوْ say قُلْ here هَاهُنَا were killed  
 in بُيُوتِكُمْ your houses لَبَرَزَ would have gone forth الَّذِينَ those  
 كُتِبَ عَلَيْهِمُ was decreed for them الْقَتْلُ the death إِلَى to مَضَاجِعِهِمْ  
 what مَا Allah وَاللَّهُ and so that tests وَلِيَبْتَلِيَ places of their death  
 and so that He may وَلِيُمَحَّصَ your breasts صُدُورِكُمْ (is) in فِي  
 purge مَا what فِي (is) in قُلُوبِكُمْ your hearts وَاللَّهُ and عَلَيْهِمُ  
 in the breasts الصُّدُورِ (is) All-Knower بِذَاتِ (what is in) of

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

إِنَّ surely الَّذِينَ those who تَوَلَّوْا turned their backs مِنْكُمْ of you  
 يَوْمَ on (the) day الْتَقَى met الْجَمْعَانِ the two hosts إِنَّمَا only  
 اسْتَزَلَّهُمُ Satan الشَّيْطَانُ made them slip بِبَعْضِ (of) for some مَا  
 كَسَبُوا what they had earned وَلَقَدْ but indeed عَفَا Allah forgave  
 عَنْهُمْ them إِنَّ verily اللَّهُ Allah غَفُورٌ (is) All-Forgiving  
 حَلِيمٌ ﴿١٥٥﴾ All-Forbearing يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا believe لَا  
 تَكُونُوا (do) not كَالَّذِينَ like those who كَفَرُوا disbelieved  
 وَقَالُوا and said لِإِخْوَانِهِمْ to their brethern إِذَا when ضَرَبُوا فِي الْأَرْضِ  
 أَوْ they were traveling through the earth كَانُوا or were غُرًى  
 if كَانُوا they had been عِنْدَنَا with us مَا neither مَاتُوا  
 nor قُتِلُوا they would have died وَمَا they would have killed  
 لِيَجْعَلَ Allah اللَّهُ ذَٰلِكَ it حَسْرَةً a cause of regret  
 فِي in قُلُوبِهِمْ their hearts وَاللَّهُ and اللَّهُ يُحْيِي gives life وَيُمِيتُ  
 causes death وَاللَّهُ and اللَّهُ بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٥٦﴾  
 (is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٦﴾ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٧﴾

وَلَيْنَ قُتِلْتُمْ and if indeed قُتِلْتُمْ in سَبِيلِ the Way of Allah (of) or أَوْ die لَمَغْفِرَةٌ surely forgiveness مِنَ Allah وَرَحْمَةٌ and Mercy خَيْرٌ (are) better مِمَّا يَجْمَعُونَ than what they amass وَلَيْنَ and if indeed مُتُّمْ or أَوْ you did die قُتِلْتُمْ they will be gathered تُحْشَرُونَ Allah لَإِلَى surely to اللَّهِ of رَحِمَهُ Mercy مِنَ Allah لَيْتَ you dealt gently لَهُمْ and by وَلَوْ with them كُنْتَ had قُتِلْتُمْ you been فَظًّا rough غَلِيظَ (and) surely they would have broken لَانْفَضُّوا (of) heart الْقَلْبِ fierce away مِنْ about you فَاعْفُ so pardon عَنْهُمْ them وَاسْتَغْفِرْ and ask forgiveness لَهُمْ for them وَشَاوِرْهُمْ and consult them فِي in الْأَمْرِ the (public) matters فَإِذَا but when عَزَمْتَ you have resolved فَتَوَكَّلْ then put your trust عَلَى in اللَّهِ Allah إِنَّ verily اللَّهُ those who put their trust (in Allah) يُحِبُّ loves الْمُتَوَكِّلِينَ

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, unto Allâh you shall be gathered. 159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).



إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ؟ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾  
وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُفَ وَمَنْ يَفْغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾  
أَفَمَنْ أَتَّبَعَ يَضُوعَ اللَّهُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿١٦٢﴾

إن يَنْصُرْكُمُ اللهُ (can) then none فَلَا Allah اللهُ helps you if  
then فَمَنْ He forsakes you يَخْذُلْكُمْ and if وَإِنْ you overcame  
after يَنْصُرُكُمْ (is there) who (can) ذَا الَّذِي who  
should put their trust فَلْيَتَوَكَّلِ Allah اللهُ and in وَعَلَى Him  
for a Prophet لِيَنبِيْ it was كَانَ and not وَمَا the believers الْمُؤْمِنُونَ ﴿١٦٠﴾  
أَنْ يَغْلُفَ He defrauds وَمَنْ and he who يَفْغُلْ defrauds يَأْتِ  
(on) the Day يَوْمَ he had defrauded غَلَّ what يَوْمَ will bring forth  
shall be fully recompensed ثُمَّ (of) Resurrection الْقِيَمَةِ  
and كُلُّ نَفْسٍ every person تُوَفَّى then تُوَفَّى what كَسَبَتْ he has earned وَهُمْ  
they لَا يَظْلَمُونَ ﴿١٦١﴾ shall be wronged أَفَمَنْ so then who أَتَّبَعَ  
(is) like one كَمَنْ (of) Allah اللهُ good Pleasure يَضُوعَ followed  
and who بَاءَ is laden بِسَخَطٍ with wrath مِنَ of Allah اللهُ وَمَأْوَهُ  
his abode جَهَنَّمُ (is) Hell وَيَسَّ (is) Hell الْمَصِيرُ ﴿١٦٢﴾  
destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾  
أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْنَا أَلَمْ نَقُلْ أَنْ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

هُمْ they دَرَجَاتُ (have different) grades عِنْدَ Allah ﷻ and Allah ﷻ they do يَسْمُوتُونَ ﴿١٦٣﴾ of what بِمَا (is) All-Seer and Allah ﷻ indeed مَنْ conferred a favour عَلَى Allah ﷻ on الْمُؤْمِنِينَ the believers إِذْ when بَعَثَ He sent فِيهِمْ in them رَسُولًا a Messenger unto أَنْفُسِهِمْ (among) themselves يَتْلُوا who recites عَلَيْهِمْ and وَبَيِّنَاتٍ their and وَبُحُرَانِهِمْ His Verses وَالْحِكْمَةَ the Book الْكِتَابِ teaches them error ضَلُّوا in ضَلَالٍ before (that) مِنْ قَبْلُ they were كَانُوا and indeed مُبِينٍ ﴿١٦٤﴾ manifest أَوَّلَمَّا or when أَصَابَكُمْ has befallen you أَصَابَكُمْ [indeed] أَصَابَكُمْ a calamity (is) هَذَا from where أَنْتُمْ you say قُلْتُمْ twice to that وَمِنْ أَنْفُسِكُمْ from أَنْفُسِكُمْ it (is) هُوَ say قُلْ this (is) عَلَى Allah ﷻ over كُلِّ شَيْءٍ thing قَدِيرٌ ﴿١٦٥﴾ (is) All-Powerful

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَا ذِي اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَمَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَافِرِينَ يَوْمِ الْقِيَامَةِ قُرْبٌ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

وَمَا أَصَابَكُمْ and what أَصَابَكُمْ befell you يَوْمَ (on the) day when التَقَى the جَمْعَانِ two hosts (armies) فَيَا ذِي (was) by Leave (of) اللَّهُ ﷻ the وَلِيَعْلَمَ [and] that He might know (test) الْمُؤْمِنِينَ ﴿١٦٦﴾ the (true)

وَلْيَعْلَمَ believers and that He might know الَّذِينَ those who نَافَقُوا those who were tainted with hypocrisy and it was said وَقِيلَ and they said قَاتِلُوا fight in سَبِيلِ the Way اللَّهِ Allah or أَوْ (of) defend (yourselves) قَالُوا they said لَوْ they said نَعْلَمُ we known قَاتِلَا fighting لَا تَتَّبِعَنَّكُمْ you we would have certainly followed you from مِّنْهُمْ nearer أَقْرَبُ that day يَوْمَئِذٍ to disbelief لِّلْكَافِرِ they with their بِأَفْوَاهِهِمْ they say يَقُولُونَ to faith لِلْإِيمَانِ them than mouths مَا what لَيْسَ (is) not فِي in قُلُوبِهِمْ their hearts وَاللَّهُ and they conceal يَكْتُمُونَ ﴿١٦٧﴾ of what بِمَا has full knowledge اللَّهُ أعلم

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَكَسِبَتْهُمْ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

الَّذِينَ those who قَالُوا said لِإِخْوَانِهِمْ to their brethern وَقَعَدُوا while قُتِلُوا not مَا they followed us أَطَاعُونَا had لَوْ they sat (at home) قُلْ they had been killed from أَنْفُسِكُمْ your اَصْرُوا avert عَنِ the death الْمَوْتَ ownelves if كُنْتُمْ you are صَادِقِينَ ﴿١٦٨﴾ (about) those who الَّذِينَ you think تَحْسَبَنَّ and (do) not وَلَا (as) dead أَمْوَاتًا (of) Allah اللَّهِ the Way سَبِيلِ in فِي are killed but أَحْيَاءُ (they are) alive عِنْدَ with رَبِّهِمْ their Lord يُرْزَقُونَ ﴿١٦٩﴾ for what بِمَا jubilant فَرِحِينَ are well-provided His Bounty فَضْلِهِ (out) of مِنْ Allah اللَّهِ bestowed upon them (have) not لَمْ for those who بِالَّذِينَ and rejoice وَكَسِبَتْهُمْ

خَوْفُ that no **آلَ** left behind **خَلْفَهُمْ** (of) **يَمِ** them (yet) joined  
**يَخْزَنُوكَ** they **هُمْ** and not **وَلَا** on them (shall come) **عَلَيْهِمْ** fear  
 will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownelves, if you speak the truth."

169. Think not of those as dead who are killed in the way of Allâh . Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ  
 مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ  
 فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

يَسْتَبْشِرُونَ they rejoice بِنِعْمَةٍ of **اللَّهِ** Allah and **وَفَضْلٍ** will waste  
**لَا** Allah and that **وَأَنَّ** (His) Bounty **يُضِيعُ** not **أَجْرَ** reward **الْمُؤْمِنِينَ** (of) the believers  
**الَّذِينَ** those who **اسْتَجَابُوا** after **مِنَ** and the Messenger **الرَّسُولِ** to Allah **اللَّهُ** responded  
 the injury **الْقَرْحُ** befell them (they had received) **مَا أَصَابَهُمُ** what **لِلَّذِينَ**  
 and **أَحْسَنُوا** for those who **مِنْهُمْ** did good **وَاتَّقُوا** of them **أَجْرَ** feared Allah  
**عَظِيمٍ** great **الَّذِينَ** those **قَالُوا** said **لَهُمُ** the people **النَّاسُ** verily **إِنَّ**  
 but **فَزَادَهُمْ** so fear them **فَاخْشَوْهُمْ** against you **لَكُمْ** have gathered  
 (is) **حَسْبُنَا** and they said **وَقَالُوا** in faith **إِيمَانًا** increased them  
**وَنِعْمَ** Allah **اللَّهُ** sufficient for us **وَالْوَكِيلُ** and (He is) Excellent  
 Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. 172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. 173. Those

(i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ فَفَضِّلْ لَمْ يَمَسَّسَهُمْ سُوءٌ وَاَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يَخُوفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِصًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty فَانْقَلَبُوا with Favours of Allah of فَضِّلْ so they returned  
(of) Allah رِضْوَانَ good Pleasure and they followed  
Great (of) Bounty (is) Lord of (is) Lord of عَظِيمٍ and Allah  
suggests fear يَخُوفُ Satan الشَّيْطَانُ that-to you ذَلِكَ it is only  
أَوْلِيَاءَهُ you fear them تَخَافُوهُمْ so (do) not (of) his allies  
and (true) believers مُؤْمِنِينَ you are كُنتُمْ if but fear Me  
(in) (let) not يَحْزَنُكَ the الَّذِينَ grieve you (rush) يُسْرِعُونَ those who  
harm يَصُرُوا will never لَن verily they إِنَّهُمْ disbelief towards  
Allah شَيْئًا the least يُرِيدُ Allah wills أَلَّا that not يَجْعَلَ  
the الْآخِرَةِ in any portion حِصًّا to them لَهُمْ He will give  
(is a) great عَذَابٌ torment عَظِيمٍ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. 175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ أَشْرَكُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْزَنَ الَّذِينَ كَفَرُوا إِنَّمَا أَنَا تِلْكَ لَمْ خَيْرٌ لَّ أَنْفُسِهِمْ إِنَّمَا تِلْكَ لَمْ لِيَزِدْهُمْ دُؤْلًا وَإِنَّمَا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾



وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاكَ سَتَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

وَلَا يَحْسَبَنَّ those who think الَّذِينَ (do) not covetously يَبْخُلُونَ those who withhold بِمَا of what ءَاتَاهُمُ Allah of Allah من His Bounty هُوَ (is) but بَلْ for them لَّهُمْ good خَيْرٌ it (is) هُوَ but (is) سَرٌّ bad لَّهُمْ (on) the يَوْمَ of it يَوْمَ they covetously withheld يَبْخُلُوا what مَا (is) Day الْقِيَامَةِ and for Allah وَلِلَّهِ (of) Resurrection مِيرَاثُ and the earth وَالْأَرْضِ and the heavens السَّمَوَاتِ (of) Well-Acquainted خَبِيرٌ you do تَعْمَلُونَ with what بِمَا Allah (is) Lَقَدْ indeed سَمِعَ Allah has heard قَوْلَ saying الَّذِينَ (of) and وَنَحْنُ (is) poor فَقِيرٌ Allah verily إِنَّ said قَالُوا those who they قَالُوا what مَا We shall record سَتَكْتُبُ rich we (are) أَغْنِيَاكَ and their killing وَقَتْلَهُمُ الْأَنْبِيَاءَ (of) the Prophets بِغَيْرِ taste and We shall say وَنَقُولُ (of) right حَقٍّ in defiance عَذَابَ the torment الْحَرِيقِ (of) burning (Fire) ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. 181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نؤمن بِرُسُولِهِ حَقًّا يَأْتِينَا بِقُرْآنٍ نَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ يَابِسْتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent مَدَّتْ for what بِمَا that (is) ذَلِكَ  
 to His إِلَهِهِ unjust بَظْلًا (is) never لَيْسَ Allah اللَّهُ that  
 Allah اللَّهُ verily إِنَّ said قَالُوا those who الَّذِينَ slaves  
 we shall believe نُؤْمِنُ that not أَلَّا has taken our promise  
 an offering بِقُرْبَانٍ he brings to us يَايُنَا until حَتَّى a Messenger  
 came to جَاءَكُمْ verily قَدْ say قُل the fire النَّارُ devours it  
 with clear signs بِالْبَيِّنَاتِ before me مِن قَبْلِي Messengers  
 وَإِلَآئِي and with what قُلْتُمْ then why فَيَدُ you speak of فَتَكْتُمُوهُمْ  
 then if كُنْتُمْ you are صَادِقِينَ (صَادِقِينَ) truthful فَإِن then  
 were rejected كَذَّبَ so فَقَدْ they have rejected you كَذَّبُوكَ if  
 رُسُلٌ Messengers مِن قَبْلِكَ before you جَاءُوا (who) had come بِالْبَيِّنَاتِ  
 and the Book وَالْكِتَابِ and the Scripture وَالزَّبُورِ with clear signs  
 (of Enlightenment) illuminating الْمُنِيرِ (صَادِقِينَ)

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن دُخِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ  
 فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٣﴾ لَتَجَلَّوْا فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ  
 الَّذِينَ أَوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ  
 مِن عِزِّ الْأُمُورِ ﴿١٨٤﴾

كُلُّ every نَفْسٍ being ذَائِقَةُ (shall) taste الْمَوْتِ death وَإِنَّمَا and  
 (on) the يَوْمَ your reward أُجُورَكُمْ you shall be paid تُوَفَّوْنَ only  
 was drawn دُخِيَ then who فَمَن (of) Resurrection الْقِيَامَةِ Day



and was admitted وَأَدْخِلَ the Fire النَّارِ from عَنِ away  
 and is nothing وَمَا he is successful فَازٌ indeed فَقَدْ (to) Paradise  
 enjoyment الْحَيَاةِ الدُّنْيَا (of this) world إِلَّا except/but مَتَاعٌ  
 you would certainly تَسْتَلُوكَ ﴿١٨٥﴾ (of) illusory (deception)  
 and your وَأَنْفُسِكُمْ your wealth أَمْوَالِكُمْ in فِي be put to test  
 those الَّذِينَ from مِنْ and you shall certainly hear وَلَتَسْمَعُنَّ lives  
 before أُوْتُوا the Book الْكِتَابِ have been given from مِّنْ قَبْلِكُمْ  
 practiced polytheism أَشْرَكُوا those who الَّذِينَ and from وَمِنْ  
 you remain أَذَى كَثِيرًا and if وَإِنْ many things hurtful أَذًى  
 patient وَتَتَّقُوا and become pious فَإِنَّ indeed ذَلِكَ (is) that مِنْ  
 matters الْأُمُورِ ﴿١٨٦﴾ great عِزٍّ from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا كَانُوا يَكْتُمُونَ ﴿١٨٥﴾ وَمَا يَشْتَرُونَ بِهَا مِثْقَالَ ذَرَّةٍ وَإِنْ تَوَلَّوْا يَأْخُذْ بَعِزُّكُمْ بِالْبَعْضِ يَوْمَئِذٍ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿١٨٦﴾

and (remember) when وَإِذْ took أَخَذَ Allah اللَّهُ covenant مِيثَاقَ  
 الَّذِينَ (of) those who أُوتُوا the Scripture الْكِتَابَ were given لَتُبَيِّنُنَّهُ  
 you hide تَكْتُمُونَهُ (do) not وَلَا to people لِلنَّاسِ that you explain it  
 their backs ظُهُورِهِمْ behind وَرَاءَ but they threw it away فَنَبَذُوهُ  
 and bought أَشْرَوْا with it بِهِ مِمَّا and a little قَلِيلًا gain تَمَنَّا  
 you تَحْسَبَنَّ (do) not لَا they buy يَشْتَرُونَ ﴿١٨٦﴾ what مَا worst (is)

they أَنَا for what rejoice يَفْرَحُونَ those who الَّذِينَ think (that)  
 they يَحْمَدُونَ that أَن and they love وَيُحِبُّونَ have brought (done)  
 so do not فَلَا they do يَفْعَلُوا did not لَمْ for what بِمَا are praised  
 the الْمَذَابُ from مِّن escape بِمَقَازَر you think that they will تَحْسَبَنَّهُمْ  
 (is a) painful عَذَابُ torment أَلِيمٌ ﴿١٨٧﴾ but for them وَلَهُمْ torment

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٧﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٨٨﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٨٩﴾

(of) the السَّمَوَاتِ (is the) dominion مُلْكُ and for Allah وَلِلَّهِ  
 over كُلِّ and Allah وَاللَّهُ and the earth وَالْأَرْضِ heavens  
 thing شَيْءُ every قَدِيرٌ ﴿١٨٧﴾ (is) All-Powerful إِنَّ in خَلْقِ  
 and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ creation  
 (are) اللَّيْلِ and night (of) النَّهَارِ and day لَآيَاتٍ  
 (of) understanding الَّذِينَ (of) الْأَلْبَابِ ﴿١٨٨﴾ for men لَآيَاتٍ verily signs  
 those who يَذْكُرُونَ remember الله قِيَمًا standing وَقُعُودًا  
 [and] sitting وَعَلَىٰ (lying) on جُنُوبِهِمْ and their sides وَيَتَفَكَّرُونَ  
 (of) the heavens السَّمَوَاتِ creation خَلْقِ (on) فِي and they reflect  
 You create خَلَقْتَ did not مَا our Lord! رَبَّنَا and the earth وَالْأَرْضِ  
 then save us فَقِنَا Glory be to You سُبْحَنَكَ in vain بَطْلًا this هَذَا  
 (of) the Fire النَّارِ ﴿١٨٩﴾ the torment عَذَابُ (from)

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩١﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٢﴾ رَبَّنَا وَءَاثِمْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٣﴾

رَبَّنَا our Lord! إِنَّكَ verily مَنْ whom تُدْخِلُ You admit to the النَّارَ Fire فَقَدْ surely أَخْرَيْتَهُ You disgraced him وَمَا (there will be) لِلظَّالِمِينَ no helpers رَبَّنَا our Lord! سَمِعْنَا indeed we heard مُنَادِيًا a crier يُنَادِي calling in your Lord رَبِّكُمْ believe that أَنْ for the faith ءَامِنُوا us فَآمَنَّا so we have believed رَبَّنَا our Lord! فَاغْفِرْ forgive us ذُنُوبَنَا our sins وَكَفِّرْ and expiate عَنَّا from us سَيِّئَاتِنَا our evil deeds وَتَوَفَّنَا with مَعَ the truly الْأَبْرَارِ virtuous ﴿١٩٢﴾ رَبَّنَا our Lord! وَءَاثِمْنَا [and] grant us مَا what وَعَدْتَنَا You and do not عَلَى Your Messengers رُسُلِكَ through promised us نَخْزِنَا disgrace us يَوْمَ (on) Day الْقِيَمَةِ (of) Ressurrection إِنَّكَ (Your) promise الْوَعْدَ violate never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنَ الْآخَرِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذِلُّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١١٩﴾

do I to them and answered رَبُّهُمْ their Lord أَنِّي I لَا not  
of (of) a worker عَمَلٍ labour أَضِيعُ let go to waste  
each of you (is) أُنْثَى female or ذَكَرٍ male  
emigrated هَاجَرُوا so those who الْآخَرِينَ the other  
وَأُخْرِجُوا from دِيَارِهِمْ their homes and were driven out  
and who وَقُتِلُوا My Cause سَبِيلِي in and were persecuted  
fought وَقُتِلُوا and were killed أَكْفِرُنَّ surely I will remit عَنْهُمْ  
and would certainly لَا أَذِلُّهُمْ their evil deeds  
under them جَنَّاتٍ Gardens تَجْرِي flow مِنْ تَحْتِهَا admit them (to)  
(of) the Presence عِنْدِ from ثَوَابًا a reward الْأَنْهَارُ rivers  
(of) Allah وَاللَّهُ Allah and عِنْدَهُ (is) with Him حُسْنُ best الثَّوَابِ (of)  
rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٢٠﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْإِهَادُ ﴿١٢١﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَلَ مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٢٢﴾

لَا يَغُرُّكَ deceive you تَقَلُّبُ the Fluctuation (free disposal) الَّذِينَ  
(of) those who كَفَرُوا disbelieved فِي the land الْبِلَادِ مَتَاعٌ  
their destination ثُمَّ then مَأْوَاهُمْ a brief قَلِيلٌ and enjoyment  
جَهَنَّمُ Hell وَبِئْسَ (is) the worst الْإِهَادُ resing place لَكِنَّ but الَّذِينَ

(are) جَنَّاتٌ for them رَبِّهِمْ their Lord fear اتَّقُوا those who  
 جَنَّاتٍ flowing Gardens تَجْرَى مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers  
 from مِنْ a hospitality تَزْكَا therein فِيهَا they would dwell for ever  
 عِنْدِ and that (which is) وَمَا (of) Allāh اللَّهُ the Presence  
 for the truly virtuous لِلْأَبْرَارِ (is) best خَيْرٌ Allāh اللَّهُ with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allāh; and that which is with Allāh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَائِدَتِ  
 اللَّهُ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٨﴾ يَتَأْتِيهَا الَّذِينَ  
 ءَامَنُوا أَصِيدُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٩﴾

وَإِنَّ (of) the أَهْلِ People الْكِتَابِ among مِنْ and certainly  
 in Allah يُؤْمِنُ (there are) those who لَمَنْ Scripture  
 وَمَا and what أُنْزِلَ has been revealed إِلَيْكُمْ to you  
 they bow in humility خَاشِعِينَ to them إِلَيْهِمْ has been revealed  
 (of) اللَّهُ Verses لَا they sell بِعَائِدَتِ (do) not to Allah  
 for them ثَمَنًا Allah (at) price قَلِيلًا a little أُولَئِكَ those لَهُمْ  
 indeed (is) أَجْرُهُمْ their reward عِنْدَ with رَبِّهِمْ their Lord إِنَّ  
 اللَّهُ سَرِيعُ Allāh (is) Swift الْحِسَابِ (to take) account يَتَأْتِيهَا  
 and الَّذِينَ O you ءَامَنُوا believe أَصِيدُوا be steadfast وَصَابِرُوا  
 and رَابِطُوا as guards وَاتَّقُوا and stand firm  
 successfull لَعَلَّكُمْ so that you (may be) اللَّهُ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

## سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَعَلَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبْدِلُوا الْخَيْرِ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ الَّتِي آمَنَ اللَّهُ بِكُمْ إِنَّهَ كَانَ حَوِيًّا كَثِيرًا ﴿٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ and created you from نَفْسٍ single person وَجَعَلَ single and created مِنْهَا from it (him) زَوْجَهَا its (his) mate وَبَثَّ spread and from مِنْهُمَا them both رِجَالًا many men and نِسَاءً women and اتَّقُوا and fear اللَّهَ Allah الَّذِي Whom تَسَاءَلُونَ you demand بِهِ through Him وَالْأَرْحَامَ and the wombs إِنَّ and the اللَّهَ indeed كَانَ Allah عَلَيْكُمْ is over you رَقِيبًا Watchful ﴿١﴾ وَآتُوا and give الْيَتَامَىٰ orphans their wealth وَلَا تَبْدِلُوا and (do) not تَبْدِلُوا you exchange بِالْطَّيِّبِ bad (by) وَلَا and (do) not تَأْكُلُوا you devour أَمْوَالَكُمْ their wealth الَّتِي (by) إِنَّ adding (it) to your wealth اللَّهُ indeed this كَانَ is حَوِيًّا a sin great ﴿٢﴾

### Sûrat An-Nisâ'

### (The Women) IV

In the Name of Allâh,  
the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. 2. And give unto

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

[illegible]

you will be able **تَقْسِطُوا** that not **أَلَا** you fear **خِفْتُمْ** and if **وَلَاِنْ** you  
 then marry **فَانكِحُوا** the orphan (girls) **الْيَتَامَىٰ** in **فِي** to do justice  
 two **مَثْنَىٰ** women **النِّسَاءَ** of **بَيْنَ** to you **لَكُمْ** seems good **طَابَ** what  
 that **أَلَا** you fear **خِفْتُمْ** but if **وَلَاِنْ** or four **وَرُبْعٌ** or three **وَلَكِنَّتِ**  
 what **مَا** or **أَوْ** then one **فَوَاحِدَةً** you can do justice **لَمْ يَلْمِزُوا** not  
 that **أَلَا** nearer **أَدْنَىٰ** that (is) **ذَلِكَ** your right hands **أَيْمَنُكُمْ** possess  
 not **تَعْمَلُوا** ❷ you will oppress **وَمَا تَأْتُوا** and give **النِّسَاءَ** women **صَدَقَتِهِنَّ**  
 they willingly **طِبْنَ** but if **فَإِنْ** happily (as a gift) **غِلَّةً** their dower  
**لَكُمْ** remit **عَنْ مَقَرٍّ** to you any part **وَمِنْهُ** of it **قَسًا** on their own **فَكُلُوهُ**  
 easy digestion **مَرِيئًا** ❶ with wholesomeness **فَتَبِعَا** then you eat it

**3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).**

وَلَا تَقُولُوا السُّفَهَاءَ آمَنُوا لَكُمْ إِلَى جَلِّ اللَّهِ لَكُمْ فِيهَا وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦٠﴾ وَابْتَغُوا الْيُسْرَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَغْفِرْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِإِلَهِكُمْ حَسِيبًا ﴿٦١﴾

(to) weak of understanding السُّكَّهَاءَ you give تُؤْتُوا and (do) not وَلَا for أَمْوَالِكُمْ your wealth الَّتِي which جَعَلَ Allah الله has made from it فِيهَا but feed them وَأَرْزُقُوهُمْ means of support قِنَاً you words قَوْلًا to them لَهُمْ and speak وَقُولُوا and clothe them وَكُتُوهُمْ مَعْرُوفًا ﴿٦﴾ (of) good وَإِنَّمَا the orphans الْيَتَامَى and you test وَابْتَلُوا (of) good until إِذَا marriage الْبَلَغَ they reach (age of) بَلَغُوا when إِذَا until مَتَّسِعَةً if مَتَّسِعَةً mature minded تُشَدُّ [of] them وَنَتَمُّنَّ you perceive وَنَتَمُّنَّ if but do not وَلَا their wealth أَمْوَالَهُمْ to them إِلَيْهِمْ then deliver (fearing) that أَنْ and hastily وَبِدَارًا wastefully you eat it يَكْبُرُوا they would grow up وَمَنْ and who كَانَ is غَنِيًّا rich فَلْيَسْتَعْفِفْ and who وَمَنْ he should abstain entirely (from taking wages) and when فَإِذَا fairly بِالْمَعْرُوفِ let him eat of it فَقِيلًا poor is take دَقْعَتَهُمْ you deliver إِلَيْهِمْ to them أَمْوَالَهُمْ فَاشْهَدُوا their wealth وَكُنْ witnesses عَلَيْهِمْ on them وَكُنْ and is sufficient بِاللَّهِ Allah حَسِيبًا ﴿٧﴾ in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٦﴾ وَإِذَا حَضَرَ الْقِسْمَةُ أُولَوُا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٧﴾ وَلَا تَحْسَبِ الَّذِينَ يَخْلَفُونَهُمْ دُحْرًا ۚ ضَعُفًا خَافُوا عَلَيْهِمْ فَلْيَسْتَعِزُّوا بِاللَّهِ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٨﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَكُونُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿٩﴾



left **تَرَكَ** from what **مِمَّا** (there is) (is) a share **نَصِيبٌ** for men **لِلرِّجَالِ**  
 and for **وَالنِّسَاءِ** and near relatives **وَالْأَقْرَبُونَ** (by) parents **الْوَالِدَانِ**  
 (by) parents **الْوَالِدَانِ** left **تَرَكَ** from what **مِمَّا** a share **نَصِيبٌ** women  
**وَالْأَقْرَبُونَ** and near relatives **وَالْأَقْرَبُونَ** **قَلَّ** little **مِنْهُ** of it **أَوْ**  
**كَثُرَ** or **نَصِيبًا** much a share **مَقْرُوصًا** (by Allah) **وَأَذًا**  
**حَضَرَ** and when **وَالْقِسْمَةَ** division **أَوَّلُوا** (at the time of) the needy **وَالْمَسْكِينِ**  
 and the orphans **وَالْيَتَامَى** the relatives **وَالْيَتَامَى** and say **وَقُولُوا** out of it **مِنْهُ** then feed them **فَارْزُقُوهُمْ**  
**قَوْلًا** words **مَعْرُوفًا** (of) kindness **وَلِيَحْشَ** and let fear **وَالَّذِينَ**  
 offspring **دُريَّةً** after them **مِنْ خَلْفِهِمْ** they left **تَرَكُوا** if **لَوْ** those who  
 about them **عَلَيْهِمْ** they would have feared **خَافُوا** weak **ضَعْفًا**  
 words **فَلْيَتَّقُوا** so let them fear **اللَّهَ** Allah **وَلْيَقُولُوا** and speak **قَوْلًا**  
 those who **الَّذِينَ** indeed **إِنَّ** well-directed (right and fair) **سَدِيدًا**  
 wrongfully **يَأْكُلُونَ** eat up **أَمْوَالَ الْيَتَامَى** (of) orphans **ظُلْمًا**  
 fire **يَأْكُلُونَ** only **فِي** they eat up **بُطُونِهِمْ** their bellies **نَارًا**  
 (in) blazing Fire **وَسَيَصْلَوْنَ** and they will soon be burnt **سَوِيرًا**

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share.  
 8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِهِ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دِينٌ أَمْبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

يُوصِيكُمُ اللَّهُ اللَّهُ enjoins you في in أَوْلَادِكُمْ your children لِلذَّكَرِ (of) two females فَالنَّسَاءِ equal to مِثْلُ for the male كُنَّ if (there) are نِسَاءً women فَوْقَ more (than) اثْنَتَيْنِ two فَلَهُنَّ (they) left ثُلُثُ (of) what مَا two-thirds ثُمَّ then for them(ist) وَاحِدَةً (there) is كَانَتْ and if (only) one فَلَهَا (only) one وَجِدَ for each وَجِدٍ and for parents وَلِلْأَبَوَيْنِ the half أَلْيَصْفُ the half وَنَهَمَا of them أَلشُّدُسُ a sixth مِمَّا of what تَرَكَ (was) left إِنْ if كَانَ he has وَلَدٌ a child فَإِنْ and if لَمْ did not يَكُنْ لَهُ he have وَلَدٌ then for his وَلَدُهُ a child أَبَوَاهُ and inherit him فَلِأَبَوَيْهِ his parents وَلِلْأَخَوَاتِ brothers he has إِخْوَتُهُ and if فَإِنْ a third أَلثُّلُثُ mother (payment وَصِيَّتِهِ after مِنْ a sixth أَلشُّدُسُ then for his mother debts of) bequest يُوصِي of) بِهَا he bequests وَفِي which أَوْ [of] or دَيْنٍ or دَيْنٌ (do) not لَا or your children وَأَبْنَاؤُكُمْ your parents أَتَدْرُونَ (is) nearer أَقْرَبُ which of them أَتُحِبُّكُمْ you know أَتُحِبُّكُمْ to you لَكُمْ (is) nearer أَقْرَبُ which of them أَتُحِبُّكُمْ you know أَتُحِبُّكُمْ in benefit فَرِيضَةً prescribed مِنْ by اللَّهُ Allah إِنَّ indeed اللَّهُ Allah كَانِ is عَلِيمًا All-Knowing حَكِيمًا All-Wise

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ يَوْصِيَنَّ بِهَا أَوْ دَيْنٌ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِمْ نَوْصُوتٍ بِهَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَجِدٍ مِنْهُمَا الشُّدُسُ فَإِنْ كَانُوا أَكْثَرَ

مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّتِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴿١١﴾

left (of) what مَا (is) half نِصْفٌ and for you وَلَكُمْ  
 أَزْوَاجُكُمْ your wives إِنْ if لَوْ (did) not يَكُنْ لَهُنَّ they have وَلَئِنْ  
 a child فَإِنْ and if كَانَ لَهُنَّ they had وَلَئِنْ a child  
 after وَبَعْدَ they left تَرَكَنَّ of what وَمِمَّا a fourth أَرْبُعُ you  
 of بِهَا they bequeath وَصِيَّتِ (of) bequest (payment)  
 a fourth أَرْبُعُ and for them وَلَهُنَّ debt أَوْ which  
 you did not يَكُنْ لَكُمْ if لَمْ you have left تَرَكَتُمْ of what  
 a child وَلَئِنْ you have كَانَ لَكُمْ and if فَإِنْ a child  
 you تَرَكَتُمْ of what وَمِمَّا (is) an eighth الثَّمَنُ then for them  
 (payment of) bequest وَصِيَّتِ after مِنْ بَعْدِ have left behind  
 and if وَإِنْ debt دَيْنٍ or أَوْ of which you bequeath بِهَا تُوصُونَ  
 having no parents and كَلَّةٌ testator يُوْرَثُ man رَجُلٌ is كَاتِبٌ  
 or أَوْ children أَوْ أَمْرَأَةٌ woman وَلَهُ but he has أَخٌ a brother أَوْ  
 أُخْتُ a sister وَلِكُلِّ one of two يَنْتَهُمَا of two أَلْسُدُسُ  
 (is) a sixth فَإِنْ but if كَانُوا they are أَكْثَرُ more مِنْ  
 a third الثَّلَاثِ in فِي partners شُرَكَاءُ then they are فَهُمْ that  
 after وَبَعْدِ bequest يَوْصِي he bequeaths بِهَا of which أَوْ  
 دَيْنٍ debt غَيْرِ without مُضَارٍّ being harmful وَصِيَّةً (this is)  
 a Commandment مِنَ اللَّهِ Allah وَاللَّهُ Allah and عَلِيمٌ (is)  
 All-Forebearing خَبِيرٌ All-Knowing ﴿١١﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

تِلْكَ these (are) حُدُودُ Allah limits (set by) وَمَنْ and whosoever يُطِيعِ Allah obeys وَرَسُولَهُ and His Messenger يُدْخِلْهُ He would be admitted جَنَّاتٍ (to) Gardens تَجْرِي flow مِنْ تَحْتِهَا under them الْأَنْهَارُ the rivers خَالِدِينَ to abide for فِيهَا ever وَذَلِكَ and that (would be) الْفَوْزُ success الْعَظِيمُ the great ﴿١٣﴾ and whosoever يَعْصِ and whosoever وَمَنْ the great Allah disobeys وَرَسُولَهُ and His Messenger وَيَتَعَدَّ and transgresses حُدُودَهُ and transgresses His limits يُدْخِلْهُ He would admit him نَارًا (to) Fire خَالِدًا He would admit him فِيهَا would abide forever وَلَهُ and he will have عَذَابٌ a torment مُهِينٌ disgraceful ﴿١٤﴾

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذِينَ يَأْتِيَنَّاهُمْ مِنْكُمْ فَتَادَوْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ commit and those who يَأْتِيكَ of Lewdness مِنْ نِسَائِكُمْ your women فَاسْتَشْهِدُوا so call to witness عَلَيْهِنَ they bear شَهِدُوا and if فَإِنْ of you مِنْكُمْ four أَرْبَعَةً them فَأَمْسِكُوهُنَّ [in] to بِيُوتِ then confine them

or (the) death الْمَوْتُ comes to them until يَتَوَفَّيْنَهُنَّ houses  
 and اَلَّذَانِ a way سَبِيلًا ﴿١٥﴾ for them اللهُ Allah makes يَجْعَلُ  
 of you مِنْكُمْ who commit that يَأْتِيْنِيْهَا those two  
 and mend وَأَصْلَحَا they repent تَابَا then if فَلَايُ punish them both  
 indeed إِنَّ then leave them alone فَأَعْرِضُوا عَنْهُمَا their ways  
 Most تَرِيْمًا ﴿١٦﴾ Acceptor of the repentance Allah كَانَ is  
 [on] (acceptance of) repentance التَّوْبَةُ verily إِنَّمَا Merciful  
 evil اَلْأَسْوَى do يَعْمَلُوْنَ (is) for those who اَلَّذِيْنَ Allah اَللّٰهُ by  
 soon مِنْ قَرِيْبٍ they repent يَتُوْبُوْنَ then ثُمَّ in ignorance  
 of theirs عَلَيْهِمْ Allah اَللّٰهُ accepts repentance يَتُوْبُ and those  
 All-Wise حَكِيْمًا ﴿١٧﴾ All-Knowing عَلِيْمًا Allah اَللّٰهُ is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ اَلْسَفِيَّاتِ حَتّٰى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ بُتُّ اَلْكَفَرَ وَلَا  
 الَّذِيْنَ يَمُوْنُوْنَ وَهُمْ كُفَّارٌ اَوْ لَتَمِيْكٍ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٥﴾ يَأْتِيْهَا الَّذِيْنَ ءَامَنُوا لَا يَحِلُّ لَكُمْ  
 اَنْ تَرِيْثُوْا اَلنِّسَاءَ كَرِهًا وَلَا تَتَّصِلُوْهُنَّ لِيَذْهَبُوْا بِبَعْضِ مَا ءَاتَيْتُمُوْهُنَّ اِلَّا اَنْ يَأْتِيَنَّ بِفَحِيْشَةٍ مُّبِيْنَةٍ  
 وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ اِنْ كَرِهْتُمُوْهُنَّ فَمَسِيْءٌ اَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٦﴾

for those who اَلَّذِيْنَ the repentance التَّوْبَةُ and (is) not وَلَيْسَتِ  
 faces حَضَرَ when اِذَا until حَتّٰى evil deeds اَلْسَفِيَّاتِ do يَعْمَلُوْنَ  
 اَحَدَهُمُ the death الْمَوْتُ one of them قَالَ he says اِنِّىْ verily I بُتُّ  
 اَلْكَفَرَ now وَلَا nor اَلَّذِيْنَ those who يَمُوْنُوْنَ die وَهُمْ

We **أَعْتَدْنَا** those **أُولَئِكَ** (are) disbelievers **كُفَّارًا** while they (are) a painful **أَلِيمًا** torment **عَذَابًا** for them **لَهُمْ** have prepeared it is lawful **يَحِلُّ** not **لَا** believe **آمَنُوا** who **الَّذِينَ** O you **يَا أَيُّهَا** **لَكُمْ** for you **أَنْ** that **تَرِثُوا** you inherit **النِّسَاءَ** the women **كُرْهًا** you put constraints upon them **وَلَا** and (do) not **تَضْرِبُوهُنَّ** **بِإِذْنِهِنَّ** what **مَا** a part of **بَعْضَ** that you take away **لِيَذْهَبُوا** **بِغَيْرِ** they commit **يَأْتِينَ** that **أَنْ** except **إِلَّا** have given them in a **بِالْمَعْرُوفِ** and live with them **وَعَاشِرُوهُنَّ** open **مُبِينَةً** lewdness then it **فَقَسَى** you dislike them **وَكُرْهَتْموهُنَّ** and if **فَإِنْ** good manner and has **وَجَعَلَ** a thing **شَيْئًا** you dislike **تَكْرَهُوا** that **أَنْ** may be much **كَثِيرًا** good **خَيْرًا** in it **فِيهِ** Allah **اللَّهُ** placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا بُيِّنَّا ۖ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ۖ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ قُرْشٌ وَاقِفًا ۖ وَسَاءَ سَبِيلًا ۖ

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ giving up you decide/intend **زَوْجٍ** (your) wife **مَّكَاتٍ** (and in her) place **زَوْجٍ** (have a new) wife a heap of gold **قِنْطَارًا** one of them **إِحْدَهُنَّ** and you have given anything **شَيْئًا** from it **مِنْهُ** you take away **تَأْخُذُوا** so do not **فَلَا** and wrong **بُهْتَنًا** would you take it **وَأِنَّمَا** by slander **بُيِّنَّا** **كَيْفَ** manifest **وَكَيْفَ** and how **تَأْخُذُونَهُ** you could take it **وَقَدْ**

when أَفْضَى has gone بِمَضْنُكُمْ one of you إِلَى (in) to بَعْضٍ  
 and they have taken وَأَخَذَتْ another مِنْكُمْ from you  
 and do not وَلَا strong غَلِيظًا ﴿١٦﴾ a covenant مَا you marry  
 whom نَكَحَ أَبَاؤُكُمْ married your fathers مِنْ of الْنِسَاءِ  
 what مَا except إِلَّا women قَدْ سَلَفَ has happened before  
 and abomination وَمَقْتًا lewdness فَجَنَّةٌ indeed it كَانَ  
 way سَبِيلًا ﴿١٧﴾ and an evil وَسَاءَ

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ  
 وَأُمَّهَاتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِمَّنْ أَرْضَعْتُمْ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي  
 فِي حُجُورِكُمْ مِمَّنْ نَسَأْتُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ  
 عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ  
 سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٧﴾

your mothers حُرِّمَتْ عَلَيْكُمْ to you أُمَّهَاتُكُمْ are forbidden  
 and your sisters وَأَخَوَاتُكُمْ and your daughters وَبَنَاتُكُمْ  
 and your mother's sisters وَخَالَاتُكُمْ and your father's sisters  
 (of) الْأُخْتِ and daughters (of) الْأَخِ brother daughters  
 sister وَأُمَّهَاتُكُمْ and your (foster) mothers الَّتِي who أَرْضَعْنَكُمْ  
 from مِمَّنْ and your sisters وَأَخَوَاتُكُمْ gave you suck  
 (of) your wives نِسَائِكُمْ and mothers وَأُمَّهَاتُكُمْ milk suckling  
 in فِي who are الَّتِي and your step-daughters وَرَبِّبَاتُكُمْ  
 who الَّتِي your wives نِسَائِكُمْ from مِمَّنْ your laps (guardianship)

دَخَلْتُمْ but if فَإِنْ with them بِهِنَّ you had conjugal relations  
 with conjugate relations دَخَلْتُمْ you have تَكُونُوا did not  
 on you عَلَيْهِكُمْ sin جُنَاحٌ then (there is) no فَلَا them  
 from مِنْ who (are) الَّذِينَ (of) your sons أَبْنَائِكُمْ and wives  
 you gather تَجْمَعُوا and that وَأَنْ your (own) loins أَصْلَابِكُمْ  
 except إِلَّا two sisters الْأَخْتَيْنِ [between] بَيْنَ together  
 is قَدْ سَلَفَ what happened before إِنْ indeed إِنَّ اللَّهَ Allah كَانَ  
 Most Merciful رَحِيمًا ﴿١٧﴾ All-Forgiving غَفُورًا

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.



وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا رَأَىٰ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

those except women and married whom a decree possess your right hands (of) Allah (binding) upon you and I have been made lawful for you those who (are) beyond those who seek (them) by your wealth that (limits) debauchery not desiring wedlock chastity from them you benefit for what as a duty their bridal-due you give them as a duty and (there is) no sin on you and (there is) no sin on you after after (its) you mutually agree you mutually agree indeed Allah is All-Knowing All-Wise ﴿١١﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَئِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْ تَنْكِحُنَّ فَعَلَيْهِنَّ يَرْفَعُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرَ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٢﴾

to afford طَوْلًا of you مِنْكُمْ is able يَسْتَطِيع not لَمْ and who وَمَنْ  
believing يُنكِحَ that أَنْ Free chaste الْمُحْصَنَاتِ he marries يَنْكِحُ  
your أَيْسَرَكُمْ possess مَلَكَتْ those whom مَا from فِيمَنْ women  
and believing الْمُؤْمِنَاتِ your girls فَنِكَاحُكُمْ of مِنْ right hands  
you أَعْلَمُ Allah knows all بِإِيمَانِكُمْ about your faith بَعْضُكُمْ مِنْ بَعْضٍ  
with بِإِذْنٍ then marry them فَأَنْكِحُوهُنَّ are one from another  
and give them وَأَتَوْهُنَّ their gaurdians أَهْلِهِنَّ permission of  
(they تُحْصِنَتِ in a fair manner بِالْمَعْرُوفِ their bridal-due أَجُورَهُنَّ  
adulterous مُسْتَوْفَاتٍ not غَيْرَ could be) chaste (in wedlock)  
and when فَإِذَا secret love affairs أَخَذُوا given to مُتَخَذَاتٍ nor  
أُحْصِينَ they commit أَتَيْنَ and if فَإِنَّ they are married  
(what عَلَى of مَا (is) half نِصْفُ then upon them فَلَهُنَّ lewdness  
the الْعَذَابِ of مِنَ the free unmarried women الْمُحْصَنَاتِ is) upon  
fear خَشِيَ for those who لِمَنْ this (is) ذَلِكَ punishment  
you persevere تَصْبِرُوا but that وَأَنْ of you مِنْكُمْ (falling into) sin  
(is) عَفْوٌ and Allah وَاللَّهُ for you لَكُمْ (is) better خَيْرٌ

Most Merciful ﴿١٥﴾ All-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ وَيَتُوبَ عَلَيْكُمُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾ وَاللَّهُ  
يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُمِيلُوا مَيْلًا عَظِيمًا ﴿١٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ  
عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾

to you لَكُمْ to make clear يُبَيِّنُ Allah ﷻ wishes يُرِيدُ  
(of) those who الَّذِينَ (to) ways سُنَنَ and to guide you وَهَدِيَكُمْ  
and to accept repentance وَيَتُوبَ (were) before you مِنْ قَبْلِكُمْ  
عَلَيْكُمْ of you وَاللَّهُ and Allah ﷻ (is) All-Knowing عَلِيمٌ ﴿١٦﴾  
He accepts that أَنْ wishes يُرِيدُ and Allah ﷻ All-Wise  
those who الَّذِينَ and wishes وَرِيدُ of you عَلَيْكُمْ repentance  
تَتَّبِعُونَ follow الشَّهَوَاتِ (their) lusts أَنْ (that) you deviate مِيلًا  
that أَنْ Allah ﷻ wishes يُرِيدُ tremendous عَظِيمًا ﴿١٧﴾ deviation  
and was created وَخُلِقَ for you عَنْكُمْ He lightens (burden) يُخَفِّفُ  
weak الْإِنْسَانَ ضَوْعًا ﴿١٨﴾ man

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. 27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٦﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٧﴾ إِنْ جَحْتَبُوا كَبَابِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِرْ عَنْكُمْ سِغَاتِكُمْ  
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿٢٨﴾

يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who لَا believe لَا do not تَأْكُلُوا you  
unjustly بِالْبَاطِلِ between you بَيْنَكُمْ your wealth eat up  
إِلَّا أَنْ except أَنْ that تَكُونَ it is تِجَارَةً by trading عَنْ تَرَاضٍ  
you kill تَقْتُلُوا and do not وَلَا among you مِنْكُمْ mutual consent  
to you is كَانَ Allah ﷻ indeed إِنَّ yourselves أَنْفُسَكُمْ  
that رَحِيمًا ﴿٢٦﴾ Most Merciful وَمَنْ يَفْعَلْ and whoever ذَلِكَ does  
then shall عُدْوَانًا and injustice وَظُلْمًا through aggression فَسَوْفَ  
نُصْلِيهِ نَارًا We burn him in ذَلِكَ and is كَانَ Fire  
for Allah ﷻ يَسِيرًا ﴿٢٧﴾ easy إِنْ if جَحْتَبُوا you avoid كَبَابِرَ

from عَنْهُ you have been forbidden تَنْهَوْنَ that مَا major sins  
 your (minor) تُكْفِرُ We shall remit عَنْكُمْ from you سَيِّئَاتِكُمْ which  
 and We would admit you to وَنُدْخِلَكُمْ offences مُدْخَلًا  
 a noble كَرِيمًا ﴿٢٩﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ  
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾ وَلِكُلِّ جَعَلْنَا مَوْلًى مِمَّا تَرَكَ الْوَالِدَانِ  
 وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَآتَوْهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣١﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْنَ and (do) not وَلَا  
 on some of you بَعْضَكُمْ of it بِهِ Allah اللَّهُ abundantly  
 over بَعْضٍ (others) لِلرِّجَالِ نَصِيبٌ for men (is) a share مِمَّا from  
 and for women وَلِلنِّسَاءِ they earned اِكْتَسَبُوا what  
 a share مِمَّا for what اِكْتَسَبْنَ they earned and you ask سَأَلُوا and Allah  
 of Allah مِنْ فَضْلِهِ of His Bounty إِنَّ indeed اللَّهُ Allah  
 of every شَيْءٍ thing عَلِيمًا ﴿٣٠﴾ All-Knowing وَلِكُلِّ to  
 We have appointed جَعَلْنَا every one مَوْلًى heirs مِمَّا of that تَرَكَ  
 left الْوَالِدَانِ (by) parents وَالْأَقْرَبُونَ and relatives and with  
 whom عَقَدَتْ made covenant أَيْمَنُكُمْ your right hands فَآتَوْهُمْ  
 give them نَصِيبَهُمْ their share إِنَّ indeed اللَّهُ Allah  
 over كُلِّ شَيْءٍ thing شَهِيدًا ﴿٣١﴾ a Witness

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills). Truly, Allâh is Ever a Witness over all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقْنَا لِحُنَّتِ  
قَدِينَتُ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّيِّ تَخَافُونَ نُشُورَهُمْ فَعِظُوهُمْ وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ  
وَأَضْرِبُوهُمْ فَإِنْ أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

الرِّجَالُ men قَوَّامُونَ (are) in charge عَلَى of النِّسَاءِ women بِمَا on one of بَعْضُهُمْ Allah الله conferred abundantly فَضَّلَ because they spend أَنْفَقُوا and because وَبِمَا others بَعْضٍ over عَلَى them thus the righteous فَأَلْصَقْنَا their wealth أَمْوَالِهِمْ (out) of مِنْ women قَدِينَتُ who guard حَفِظَتْ (are) devoutly obedient لِّلْغَيْبِ who guard حَفِظَ that which بِمَا in (husband's) absence their تَخَافُونَ you fear نُشُورَهُمْ Allah وَاللَّيِّ but those whom and leave them وَأَهْجُرُوهُمْ admonish them فَعِظُوهُمْ rebellion then and beat them وَأَضْرِبُوهُمْ the beds الْمَضَاجِعِ in (alone) فَإِنْ if أَطَعْتُمْ they obey you تَبْغُوا then do not عَلَيْهِمْ you seek سَبِيلًا against them إِنَّ a way اللَّهُ indeed اللهُ كَات is عَلِيمًا Most Great كَبِيرًا Most High ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارَ ذِي الْقُرْبَىٰ وَالْجَارَ الْجُنُبِ وَالصَّاحِبَ بِالْجُنُبِ وَأَبْنَ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٥﴾

between the two **بَيْنَهُمَا** a breach **شِقَاقٌ** you fear **خِفْتُمْ** and if **وَإِنْ**  
his family **أَهْلِيهِ** from **مِنْ** an arbitrator **حَكَمًا** then appoint **فَأَعْمُوا**  
**وَحَكَمًا** and an arbitrator **مِنْ** her family **أَهْلِهَا** if **إِنْ** **يُرِيدَا**  
will bring **يُؤَقِّي** to set things right **إِصْلَاحًا** they both wish  
**اللَّهُ** reconciliation **اللَّهُ** **بَيْنَهُمَا** indeed **إِنَّ** between them **اللَّهُ**  
Aware (of every thing) **خَبِيرًا** All-Knower **اللَّهُ** is **كَانَ** Allah  
and do not **وَلَا** Allah **اللَّهُ** and you serve (worship) **وَأَعْبُدُوا**  
and to **وَالْوَالِدَيْنِ** anything **شَيْعًا** with Him **بِهِ** you associate **تُشْرِكُوا**  
and **وَالْيَتَامَىٰ** and relatives **وَالْقُرْبَىٰ** do good **إِحْسَنًا** parents  
and the needy **وَالْمَسْكِينِ** orphans **وَالْجَارَ** and the neighbour  
(who is) **الْجُنُبِ** and the neighbour (who is) **الْقُرْبَىٰ** relative  
a stranger **وَالصَّاحِبَ** and (to) companion **بِالْجُنُبِ** and by your side **وَأَبْنَ**  
possessed **مَلَكَتْ** and those **وَمَا** and the wayfarer **السَّبِيلِ**  
dose not **لَا** Allah **اللَّهُ** indeed **إِنَّ** (by) your right hands  
(and) boastful **فَخُورًا** proud **مُخْتَالًا** is **كَانَ** one who **مَنْ** love

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا  
لِلكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٦﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٧﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ  
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٨﴾

الَّذِينَ and command وَيَأْمُرُونَ are stingy يَبْخُلُونَ those who  
 مَّا and (who) hide وَيَكْتُمُونَ with stinginess بِالْبُخْلِ people  
 His Bounty فَضْلِهِ of Allah ﷻ gave them مَا أَنَّهُمْ what  
 وَأَعَدْنَا for the disbelievers لِلْكَافِرِينَ and We have prepared عَذَابًا  
 and those who وَالَّذِينَ a humiliating مُهِينًا ﴿٣٧﴾ torment  
 and وَلَا of men النَّاسِ to be seen رِجَالًا their wealth spend  
 in Day الْيَوْمِ nor وَلَا in Allah ﷻ they believe يُؤْمِنُونَ neither  
 for Satan الشَّيْطَانُ is يَكُنِّي and who وَمَنْ the Last الْآخِرِ  
 him قَرِينًا (as) a companion فَسَاءَ then what a bad قَرِينًا ﴿٣٨﴾  
 they would have عَلَيْهِمْ and what (harm) وَمَا companion (he has)  
 the الْآخِرِ and Day الْيَوْمِ in Allah ﷻ they believed مَا مَنُوا had لَوْ  
 gave them for رَزَقَهُمْ out of what مِمَّا and spent وَأَنفَقُوا Last  
 of them عَلَيْهِمُ Allah ﷻ and is وَكَانَ Allah ﷻ sustenance  
 All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٣٧﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ  
 كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٣٨﴾ يَوْمَ يُدْعَى الَّذِينَ كَفَرُوا وَأَعْصَوْا الرَّسُولَ لَوْ تَسْوَى إِلَهُهُمْ  
 الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٣٩﴾

إِنَّ اللَّهَ indeed ﷻ Allâh لَا does not يَظْلِمُ wrong مِثْقَالَ (not even of)  
 a good حَسَنَةً there is تَكَ and if وَإِنْ an atom ذَرَّةٍ weight (of)  
 يَضْعِفْهَا He doubles it وَيُؤْتِ and gives مِنْ and from لَدُنْهُ  
 Him أَجْرًا عَظِيمًا ﴿٣٧﴾ a great فَكَيْفَ how then إِذَا when

جَمَعْنَا We bring from كُلِّ أُمَّةٍ community these هَؤُلَاءِ on/against عَلَىكَ you and we bring وَجَمَعْنَا witness people شَهِيدًا ﴿١٠﴾ as a witness يَوْمَئِذٍ on that Day يَوْمَئِذٍ would wish يَوَدُّ on that Day كَفَرُوا disbelieved وَعَصَوْا disobeyed الرُّسُولَ and the Messenger لَوْ the Messenger if سُوءِي was levelled with them الْأَرْضُ the earth وَلَا but (would) not يَكْتُمُونَ but (would) not they (be able to) hide اللَّهُ (from) Allah حَدِيثًا ﴿١١﴾ any matter

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْجَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿١٢﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe لَا (do) not تَقْرَبُوا draw near الصَّلَاةَ the prayer وَأَنْتُمْ (to) while you are سُكَرَىٰ intoxicated حَتَّىٰ until تَعْلَمُوا you know مَا what تَقُولُونَ you utter وَلَا nor جُنُبًا (while you are) defiled (or in a state of sexual impurity) إِلَّا except (when) عَابِرِي passing on سَبِيلٍ way حَتَّىٰ until تَغْتَسِلُوا you wash yourselves وَإِنْ and if كُنْتُمْ you are مَرْجَىٰ ill أَوْ or عَلَىٰ on سَفَرٍ a journey أَوْ or جَاءَ came أَحَدٌ one مِنْكُم of you مِنَ of you الْغَائِطِ from a toilet أَوْ or لَمَسْتُمُ a sexual contact النِّسَاءَ women (with) فَلَمْ but did not يَجِدُوا you find مَاءً water فَتَيَمَّمُوا do Tayammum صَعِيدًا earth طَيِّبًا clean فَامْسَحُوا and your faces بِوُجُوهِكُمْ rub therewith وَأَيْدِيكُمْ and your hands إِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا Oft-Pardoning غَفُورًا ﴿١٢﴾ All-Forgiving



43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٣﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٤﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّمْ يَلْمِهِمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٥﴾

أَلَمْ تَرَ have not you seen إِلَى (to) الَّذِينَ those who أُوتُوا were they given نَصِيبًا a portion مِّنَ of الْكِتَابِ the Book يَشْتُرُونَ they purchase الضَّلَالَةَ error وَيُرِيدُونَ and they wish أَن that تَضِلُّوا you lose السَّبِيلَ (the) Path (Right) وَاللَّهُ the (Right) Path السَّبِيلَ (the) Path ﴿٤٣﴾ but اللَّهُ Allah أَعْلَمُ knows well بِأَعْدَابِكُمْ your enemies وَكَفَى suffices بِاللَّهِ Allah وَلِيًّا (as a) Protector وَكَفَى suffices بِاللَّهِ Allah نَصِيرًا (as a) Helper مِّنَ of الَّذِينَ those who هَادُوا are Jews يُحَرِّفُونَ they change الْكَلِمَ the words عَن from مَوَاضِعِهِ their places وَيَقُولُونَ and they say سَمِعْنَا we heard وَعَصَيْنَا we disobeyed وَاسْمِعْ and we (us) hear غَيْرَ twisting لَيًّا and hearken to us وَرَاعِنَا hearkening without مُسْمِعٍ their tongues بِأَلْسِنَتِهِمْ and slandering وَطَعْنَا فِي [in] الَّذِينَ (the) true religion وَلَوْ and if أَنَّهُمْ they قَالُوا (had) said سَمِعْنَا we heard وَأَطَعْنَا and we obeyed وَاسْمِعْ and we (us) hear وَانْظُرْنَا and look at us لَكَانَ and more proper وَأَقْوَمَ for them هُمْ better لَمْ due to their كُفْرِهِمُ Allah cursed them لَمَنْ but وَلَٰكِن disbelief فَلَا so do not يُؤْمِنُونَ they believe إِلَّا except قَلِيلًا a few

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْغِسَ وَجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ  
لَنَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿١٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ  
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿١٨﴾

يَا أَيُّهَا O you الَّذِينَ who أُوتُوا have been given the الْكِتَابَ the  
Scripture آمِنُوا believe بِمَا in what نَزَّلْنَا We have sent down مُصَدِّقًا  
confirming لِمَا what is مَعَكُمْ with you مِنْ قَبْلِ before أَنْ that  
نَطْغِسَ We efface وَجُوهًا faces فَنَرُدَّهَا to عَلَىٰ and turn them  
أَدْبَارِهَا We cursed لَعَنَّا as كَمَا We curse them لَنَلْعَنَهُمْ or أَوْ  
their backs أَصْحَابَ the السَّبْتِ (of) Sabbath وَكَانَ and is أَمْرُ the  
Commandment of اللَّهِ Allah مَفْعُولًا executed ﴿١٧﴾ إِنَّ indeed  
Allah لَا that يَغْفِرُ (does) not أَنْ forgive يُشْرَكَ a partner is  
ascribed بِهِ to Him وَيَغْفِرُ and He forgives مَا دُونَ other than ذَلِكَ  
that لِمَنْ to whom يَشَاءُ He wills وَمَنْ and whoever يُشْرِكُ  
associates anyone بِاللَّهِ with Allah فَقَدْ indeed افْتَرَىٰ he has  
devised إِثْمًا a sin عَظِيمًا tremendous ﴿١٨﴾

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed. 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ بُرْكَانٍ مِّنْ بَشَائِهِمْ وَلَا يَظْلَمُونَ قَبِيلًا ﴿٤٩﴾ أَنْظِرْ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكَذِبَ  
وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلُوتِ وَيَقُولُونَ  
لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

أَلَمْ (did) not تَرَ you see إِلَى (to) الَّذِينَ those who يُزْعُمُونَ claim  
أَنفُسَهُمْ for themselves بِلِلَّهِ though (it is) بِاللهِ Allah though  
يَسَاءَ whom مَنْ Who purifies وَلَا He pleases وَيَظْلَمُونَ and not  
قَبِيلًا they will be wronged ﴿٤٩﴾ أَنْظِرْ the least كَيْفَ see يَقْرَءُونَ how  
وَكَفَى a lie الْكَذِبَ Allah against عَلَى they invent  
يُزْعُمُونَ it إِثْمًا to be a sin مُّبِينًا ﴿٥٠﴾ أَلَمْ manifest أَلَمْ (have) not تَرَ  
أُوتُوا those who نَصِيبًا were given أَلَمْ seen إِلَى (to) الَّذِينَ  
بِالْجِبْتِ they believe يُؤْمِنُونَ the Book of الْكِتَابِ  
وَالطَّلُوتِ and false deities وَيَقُولُونَ and they say لِلَّذِينَ  
كَفَرُوا to those who هَؤُلَاءِ disbelieved (that) they are أَهْدَى  
مِنَ those who الَّذِينَ than ءَامَنُوا those who سَبِيلًا (to the  
Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَالِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾  
أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا  
عَظِيمًا ﴿٥٤﴾

أُولَٰئِكَ they are الَّذِينَ those لَعَنَهُمُ whom cursed اللَّهُ Allah وَمَنْ and  
يَلْعَنِ whom اللَّهُ curses فَلَنْ then will not نَجِدَ you find لَهُ for  
نَصِيرًا him ﴿٥٢﴾ أَمْ or لَهُمْ they have نَصِيبٌ a share مِّنَ in  
الْمَالِ the dominion فَإِذَا then لَا not يُؤْتُونَ they would give النَّاسَ

or (even) a speck on the back of a date-stone ﴿٥٢﴾ people  
 gave what on people do they envy ﴿٥٣﴾  
 We indeed of Allah them  
 the Book (of) Abraham family gave  
 a kingdom and We gave them and the Wisdom  
 great ﴿٥٤﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَإِنَّهُمْ مِّنْ ءَٰمَنٍ بِهِۦ وَهُمْ مِّنْ صَدِّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٢﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا  
 نُصِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٣﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا  
 ظَلِيلًا ﴿٥٤﴾

فَإِنَّهُمْ (the Jews) of them who believed in him and of them (were some) turned away from him  
 and suffices Hell for a blaze ﴿٥٢﴾ indeed the those who rejected Our Signs shall be burnt as often as (in) Fire shall burn them  
 out their skins We shall change them other (than) that that they may taste the punishment indeed Allah is All-Mighty  
 and those who believed and those who did good deeds We shall admit them to Gardens flow from under which rivers  
 ﴿٥٣﴾ All-Wise and those who believed and those who did good deeds We shall admit them to Gardens flow from under which rivers  
 ﴿٥٤﴾

abide فيها therein أبداً forever لهم for them فيها in it أزواجٌ  
 spouses مطهرةً pure وَتَدْخُلُهُمْ and We shall admit them to ظِلًّا  
 a shelter ظليلاً ﴿٥٧﴾ with plenteous shade

55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿٥٧﴾ إِنَّ اللَّهَ verily الله يأمركم that أن commands you تؤدُّوا you  
 deliver الْأَمَانَاتِ the trusts إِلَىٰ to أَهْلِهَا (those who are) worthy of  
 وَإِذَا them (their owners) حَكَمْتُمْ and when you judge بَيْنَ  
 النَّاسِ people أن that تَحْكُمُوا you should judge بِالْعَدْلِ with  
 justice إِنَّ indeed الله الله نِعِمَّا excellently يَعِظُكُمْ admonishes  
 ﴿٥٨﴾ of it إِنَّ verily الله الله كَانَ is سَمِيعًا All- Hearing بَصِيرًا ﴿٥٩﴾  
 you obey أَطِيعُوا believe آمَنُوا who الَّذِينَ O يَا أَيُّهَا All-Seeing  
 وَأَطِيعُوا Allah الله and you obey الرَّسُولَ the Messenger وَأُولِيَ الْأَمْرِ  
 those having authority مِنْكُمْ and you تَنَازَعْتُمْ then if فَإِنْ among you  
 yourselves dispute في in شَيْءٍ anything فَرُدُّوهُ refer it إِلَى to  
 الله Allah وَالرَّسُولِ and the Messenger إِنْ if كُنْتُمْ you تؤْمِنُونَ  
 believe بِاللَّهِ Allah وَالْيَوْمِ الْآخِرِ and Day الْآخِرِ the Last ذَلِكَ that خَيْرٌ  
 (is) better وَأَحْسَنُ and more suitable تَأْوِيلًا ﴿٥٩﴾ (for final)

Interpretation



قَوْلًا بَلِيغًا ﴿٦٢﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٣﴾

كَفَتْ إِذَا how then أَصَابَتْهُمْ when اُصْبَبَتْهُمُ befalls them مُصِيبَةً a calamity بِمَا for what قَدَّمَتْ sent forth أَيْدِيَهُمْ their hands ثُمَّ then جَاءُوكَ they came to you بِحِلْفُونَ swearing بِاللَّهِ by good will إِنْكُنَا only We wanted أَرَدْنَا verily إِنَّ Allah those of whom الَّذِينَ they are أُولَئِكَ and reconciliation ﴿٦٢﴾ وَتَوَفَّقًا ﴿٦٣﴾ يَعْلَمُ اللَّهُ knows اللَّهُ مَا what فِي in (is) قُلُوبِهِمْ their hearts فَأَعْرِضْ عَنْهُمْ so turn away مِنْهُمْ from them وَعِظْهُمْ and admonish them وَقُلْ لَهُمْ to them فِي about أَنْفُسِهِمْ themselves قَوْلًا words بَلِيغًا ﴿٦٣﴾ وَمَا penetrating and never أَرْسَلْنَا We sent مِنْ رَسُولٍ by Leave بِإِذْنِ that he is obeyed يُطَاعَ but إِلَّا a Messenger (of) اللَّهُ Allah وَلَوْ and if أَنْهُمْ they إِذْ when ظَلَمُوا they wronged أَنْفُسَهُمْ themselves جَاءُوكَ they came to you فَاسْتَغْفَرُوا and asked وَاسْتَغْفَرَ اللَّهُ Allah and asked forgiveness (of) لَهُمْ forgiveness for them الرَّسُولُ the Messenger لَوَجَدُوا they would have found تَوَّابًا رَحِيمًا ﴿٦٣﴾ Most All-Forgiving Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves. 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.





وَأُولَئِكَ and the Messenger وَالرَّسُولُ Allah الله obeys يُطِيعُ whoso they مَعَ (will be) الَّذِينَ those أَنْعَمَ (His) Blessings bestowed Allah الله عَلَيْهِمْ upon them مِنْ of النَّبِيِّينَ the Prophets وَالصَّادِقِينَ and the truthful وَالشَّهِدَاءَ and the martyrs وَالصَّالِحِينَ and the righteous وَحَسُنَ and how excellent أُولَئِكَ these are رَفِيقًا ﴿١٦﴾ companions ذَلِكَ (is) الْفَضْلُ the Bounty مِنْ the Allah الله وَكَفَى Allah and suffices بِاللَّهِ Allah عَلِيمًا ﴿١٧﴾ (as) All-Knower

67. And indeed We should then have bestowed upon them a great reward from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ يَنْفِرُوا جَمِيعًا ﴿٦٩﴾ وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٠﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧١﴾

يَتَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe خُذُوا you take حِذْرَكُمْ your precautions فَانفِرُوا and advance ثُبَاتٍ in groups أَوْ or يَنْفِرُوا advance جَمِيعًا ﴿٦٩﴾ all together وَإِنَّ and indeed مِنْكُمْ and indeed أَصَابَتْكُمْ then if لَيُبَطِّئَنَّ he who لَمَنْ he who bestowd (His) أَنْعَمَ indeed قَدْ he said قَالَ a calamity مُصِيبَةٌ I was مَعَهُمْ I was not أَكُنْ that إِذْ upon me عَلَيَّ Allah الله Blessings شَهِيدًا ﴿٧٠﴾ present وَلَئِنْ and if أَصَابَكُمْ befell you فَضْلٌ the Bounty مِنْ from Allah الله لَيَقُولَنَّ he would say كَأَنْ as if لَمْ (had) not تَكُنْ there been بَيْنَكُمْ between you وَبَيْنَهُ between him مَوَدَّةٌ an affection يَلَيْتَنِي would that كُنْتُ I had been مَعَهُمْ with them فَأَفُوزَ then I should have achieved فَوْزًا success عَظِيمًا ﴿٧١﴾ a great



الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَيْكَ أَجَلَ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

الَّذِينَ آمَنُوا those who believe يُقَاتِلُونَ fight in سَبِيلِ the Way of Allah (of) وَالَّذِينَ كَفَرُوا and those who disbelieve يُقَاتِلُونَ fight in سَبِيلِ the way of الطَّاغُوتِ (of) Taghut (Satan) فَقَاتِلُوا (of) Taghut (Satan) أَوْلِيَاءَ friends of الشَّيْطَانِ (of) Satan indeed إِنَّ (of) Satan الشَّيْطَانِ friends of الشَّيْطَانِ (of) Satan is ضَعِيفًا weak أَلَمْ تَرَ have not you seen those الَّذِينَ (to) الَّذِينَ قِيلَ (when) it was said لَهُمْ (to) them كُفُّوا hold back أَيْدِيَكُمْ your hands وَأَقِيمُوا and establish الصَّلَاةَ the prayer وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَإِذَا فَرَغْتَ فَانصَبْ وَإِلَى إِلَهِكَ رَاجِعٌ لَوْلَا إِذْ يَبْتَغِيكَ اللَّهُ يَأْتِيَنَّكَ السَّاعَةُ تَتَنَجَّسُ بِالَّذِينَ تَعْتَصِمُ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى النَّاسِ حَكِيمٌ عَلِيمٌ

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scallish thread in the long slit of a date stone).

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قَالِ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَبِمَا كُنْتَ تَعْمَلُ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَبِمَا كُنْتَ تَعْمَلُ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

أَيْنَمَا تَكُونُوا wherever you may be يُدْرِكَكُمُ death will overtake you وَلَوْ even if you are in بُرُوجٍ towers مُّشِيدَةٍ built up lofty and if تُصِيبَهُمْ a good حَسَنَةٌ happens to them يَقُولُوا they say هَذِهِ this مِنْ عِنْدِ (is) from اللَّهِ Allah وَإِنْ and if تُصِيبَهُمْ an evil سَيِّئَةٌ they say يَقُولُوا an evil سَيِّئَةٌ they say هَذِهِ this مِنْ عِنْدِ (is) from اللَّهِ Allah قُلْ say all مِنْ عِنْدِ (is) from اللَّهِ Allah قَالِ these هَؤُلَاءِ people لَا do not يَكَادُونَ they seem يَفْقَهُونَ to understand حَدِيثًا ﴿٧٨﴾ any word مَا whatever أَصَابَكَ and whatever مِنْ you of حَسَنَةٍ good فَبِمَا (is) from اللَّهِ Allah وَمَا as a Messenger yourself of سَيِّئَةٍ evil فَبِمَا (is) from نَفْسِكَ (is) from نَفْسِكَ as a Messenger وَأَرْسَلْنَاكَ and We have sent you لِلنَّاسِ for mankind رَسُولًا and suffices بِاللَّهِ Allah شَهِيدًا ﴿٧٩﴾ as a Witness

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنْهَوْنَ عَنْهُمْ وَتَوَلَّى عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانُ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

مَنْ who يُطِيعِ the Messenger الرَّسُولَ has indeed فَقَدْ obeyed اللَّهَ Allah وَمَنْ and who تَوَلَّى turned away فَمَا as a keeper حَفِظًا ﴿٨٠﴾ over them عَلَيْهِمْ We have sent you أَرْسَلْنَاكَ

وَيَقُولُونَ and they say طاعة obedience فَإِذَا but  
 spends night بِرَبِّكَ they leave مِنْ عِنْدِكَ your presence بَيْنَ  
 طَائِفَةٍ (planning) a group مِنْهُمْ of them غَيْرَ other than الَّذِي  
 what تَقُولُ you say وَاللَّهُ and يَكْتُبُ records مَا  
 يَتَّبِعُونَ (in planning) they spend night فَأَعْرِضْ so turn عَنْهُمْ (from)  
 and suffices وَتَوَكَّلْ them and put your trust عَلَى اللَّهِ in Allah وَكَفَى  
 بِاللَّهِ وَلَكِنَّهُ as a trustee أَفَلَا do they not يَتَذَكَّرُونَ ponder  
 over الْقُرْآنَ the Quran وَلَوْ and كَانَ been مِنْ عِنْدِ غيرِ  
 other than Allah لَوَجَدُوا certainly they would have found فِيهِ  
 in it كَثِيرًا many contradictions

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨١﴾ فَقَدِيلٌ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرَضَ الْمُؤْمِنِينَ عَلَى اللَّهِ أَنْ يَكْفَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ تَنكِيلًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ a matter أَمْرٌ comes to them and whenever الْأَمْنِ peace أَوْ or الْخَوْفِ fear أَذَاعُوا they spread بِهِ it وَلَوْ but had it رَدُّوهُ to الرَّسُولِ the Messenger وَإِلَى and to أُولِي الْأَمْرِ those having authority مِنْهُمْ among them لَعَلِمَهُ they would have been known by يَسْتَنبِطُونَهُ those who الَّذِينَ would have been known by and had not (there وَلَوْلَا from them مِنْهُمْ (right conclusions) and His فَضْلُ Bounty اللَّهُ Allah (of) عَلَيْكُمْ on you وَرَحْمَتُهُ Mercy لَاتَّبَعْتُمُ certainly you would have followed الشَّيْطَانَ Satan

إِلَّا but قَلِيلًا ﴿٨٣﴾ a few فَقَاتِلْ so fight فِي in سَبِيلِ the Way اللَّهُ for (you are) accountable تَكْلَفُ not لَا (of) Allah but نَفْسَكَ for yourself وَخَوِّصْ and rouse الْمُؤْمِنِينَ the believers عَسَى maybe اللَّهُ أَنْ Allah that يَكْفُكُ restrain بَأْسَ evil الَّذِينَ (of) those who كَفَرُوا in might بَأْسًا (is) Stronger and Allah وَأَشَدُّ disbelieved in punishing تَنْكِيلًا ﴿٨٤﴾ and Stronger وَأَشَدُّ

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you. 84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِلًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

مَنْ whoever يَشْفَعْ intercedes شَفْعَةً intercession حَسَنَةً a good يَكُنْ he shall have لَهُ a share نَصِيبٌ of it وَمَنْ and يَشْفَعْ whoever يَشْفَعْ intercedes شَفْعَةً intercession سَيِّئَةً an evil يَكُنْ He shall have لَهُ for him كِفْلٌ burden مِنْهَا of it وَكَانَ and is اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing مُقْبِلًا ﴿٨٥﴾ Reckoner وَإِذَا and حَيُّيْتُمْ when you greet حَيُّوا with a greeting بِتَحِيَّةٍ you are greeted بِأَحْسَنَ better مِنْهَا than that أَوْ or رُدُّوهَا return it (equally) إِنَّ indeed اللَّهُ Allah كَانَ is عَلَى over كُلِّ every شَيْءٍ thing حَسِيبًا ﴿٨٦﴾ Account-Taker اللَّهُ Allah لَا (there is) no إِلَهَ god إِلَّا but هُوَ He would certainly gather you together لِيَجْمَعَ بَيْنَكُمْ Him إِلَى to يَوْمِ Day of (of) Resurrection الْقِيَامَةِ لَا (there is) no رَيْبَ doubt فِيهِ in it وَمَنْ (about which) أَصْدَقُ and who (is) truer مِنْ than اللَّهُ Allah حَدِيثًا ﴿٨٧﴾ in statement

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. 87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ وَدُّوا أَنْ تَكْفُرُوا كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

﴿فَمَا﴾ then what (is the matter) *لَكُمْ* with you *فِي* regarding *الْمُنَافِقِينَ* the hypocrites *فِتْنَةٍ* (you have become) two parties *وَاللَّهُ* they *أَرَكْسَهُمْ* when Allah *بِمَا* cast them back *كَسَبُوا* for what *أَتُرِيدُونَ* when Allah *أَنْ* do you want *تَهْدُوا* that *مَنْ* you guide *يُضِلِلِ* and whom Allah *أَضَلَّ* lets go astray *لَهُ* you find *تَجِدَ* will not *فَلَنْ* Allah *سَبِيلًا* for him *كَمَا* as *كَفَرُوا* they *تَكْفُرُونَ* if *وَدُّوا* they wish *فَتَكُونُونَ* disbelieve *سَوَاءً* alike (equal) *فَلَا* so do *تَتَّخِذُوا* not *مِنْهُمْ* you take *أَوْلِيَاءَ* from them *حَتَّىٰ* friends *يُهَاجِرُوا* till *تَوَلَّوْا* but if *فَإِنْ* (of) Allah *سَبِيلِ* the Way *فِي* they emigrate *وَأَقْتُلُوهُمْ* seize them *فَخُذُوهُمْ* they turn back *حَيْثُ* and kill them *وَجَدْتُمُوهُمْ* wherever *وَلَا* you find them *تَتَّخِذُوا* (and) neither *وَلَا* a helper *نَصِيرًا* nor *وَلِيًّا* a friend *مِنْهُمْ* take

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ امْتَارَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

إِلَّا الَّذِينَ يَصِلُونَ those who join (to) قَوْمٍ a group بَيْنَكُمْ between you and بَيْنَهُمْ between them مِيثَاقٌ a treaty أَوْ (is) or جَاءُوكُمْ those who come to you حَصِرَتْ restraining صُدُورُهُمْ they fight or يُقَاتِلُوا they fight قَوْمَهُمْ their people وَلَوْ and had شَاءَ Allah willed اللَّهُ He would لَسَلَّطَهُمْ over you عَلَيْهِمْ have given them power فَلَقَاتَلُوكُمْ so if امْتَارَلُوكُمْ they withdraw from you فَإِنْ and did not يُقَاتِلُوكُمْ fight against you وَأَلْقَوْا and offer إِلَيْكُمْ (to) السَّلَامَ you peace فَمَا then has not جَعَلَ Allah made لَكُمْ a way سَبِيلًا against them عَلَيْهِمْ for you

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ ءَاخِرِينَ يَرِيدُونَ أَنْ يُأْمِنُوكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوهُمْ حَيْثُ تَفَقَّهُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

سَتَجِدُونَ you will find ءَاخِرِينَ others يَرِيدُونَ who wish أَنْ that يُأْمِنُوكُمْ they be secure from قَوْمَهُمْ they be secure from وَيَأْمِنُوا قَوْمَهُمْ they are returned كُلٌّ their people مَا whenever رَدُّوْا to الْفِتْنَةِ a mischief/temptation أُرْكَسُوا into it فَإِنْ so if لَمْ did not يَعْتَزِلُوكُمْ they withdraw from you وَيُلْقُوا and offer إِلَيْكُمْ (to) السَّلَامَ you peace وَيَكْفُوا أَيْدِيَهُمْ and they hold فَخُذُوهُمْ then seize them وَأَقْلِبُوهُمْ and kill them حَيْثُ wherever



We have جَعَلْنَا and those people وَأُولَئِكَمُ you find them تَوَفَّنَاهُمْ  
 a مُبَيِّنًا sanction سُلْطَانًا against them عَلَيْهِمْ for you لَكُمْ made  
 clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ  
 إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ  
 كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ  
 لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩١﴾

he يَقْتُلُ that أَنْ for a believer لِمُؤْمِنٍ it is كَانَتْ and not  
 and وَمَنْ by mistake خَطَاً except إِلَّا a believer مُؤْمِنًا kills  
 whoever قَتَلَ killed مُؤْمِنًا a believer خَطَاً by mistake فَتَحْرِيرُ  
 a (of) person (slave) رَقَبَةٍ then (upon him) freedom  
 his أَهْلِهِ to اللَّهِ be paid مُسَلَّمَةٌ and blood-money وَدِيَةٌ believing  
 family إِلَّا except أَنْ that يَصَدَّقُوا they remit it as a charity فَإِنْ  
 to you لَكُمْ enemy عَدُوٍّ people قَوْمٍ from he is كَانَتْ and if  
 وَهُوَ and he is مُؤْمِنٌ a believer فَتَحْرِيرُ then freedom رَقَبَةٍ  
 he is كَانَتْ and if وَإِنْ (of) a believing مُؤْمِنَةٍ person (slave)  
 and between بَيْنَكُمْ وَبَيْنَهُمْ people بَيْنَكُمْ from قَوْمٍ  
 them مِيثَاقٌ (is) a covenant فَدِيَةٌ then blood-money مُسَلَّمَةٌ be  
 slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِ to اللَّهِ paid  
 find it يَجِدُ did not لَمْ but who فَمَنْ (of) a believing مُؤْمِنَةٍ  
 (for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامُ (possible)  
 months مُتَتَابِعَيْنِ consecutive تَوْبَةً (seeking) repentance مِنَ  
 All-Knowing اللَّهُ Allah وَكَانَ and is عَلِيمًا All-Wise  
 حَكِيمًا ﴿٩١﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٢﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الدُّنْيَا فَوَئِدَ اللَّهِ مَغَانِمَ كَثِيرَةً كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَكَ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ and whosoever kills مُؤْمِنًا a believer مُتَعَمِدًا to abide (is) Hell جَهَنَّمُ his reward intentionally فَجَزَاؤُهُ Allah and became angry وَغَضِبَ in it (therein) فِيهَا forever عَلَيْهِ with him وَلَعَنَهُ and cursed him وَأَعَدَّ and He has prepared عَذَابًا for him عَظِيمًا ﴿٩٢﴾ a great (severe) punishment O يَأَيُّهَا you go forth (to) ضَرَبْتُمْ when believe إِذَا who ءَامَنُوا you الَّذِينَ in fight) سَبِيلِ the Way اللَّهُ (of) Allah فَتَيَّنُوا you discern وَلَا offers أَلْفَىٰ to whoever لِمَنْ you say تَقُولُوا and do not اَلْسَلَامَ (to) you لَسْتَ greetings of peace مُؤْمِنًا you are not a مُؤْمِنًا you are not تَبْتَغُونَ seeking عَرَضَ advantage (of) الدُّنْيَا life فَوَيْدَ (of this) world الدُّنْيَا then has فَوَيْدَ Allah مَغَانِمَ Allah كَثِيرَةً like this كُنْتُمْ abundant كَذَلِكَ booties يَنْبَغِيكُمْ upon you عَلَيَّكُمْ Allah but then graced فَمَنْ before قَبْلُ of what فَتَبَيَّنُوا so discern إِنَّ اللَّهَ certainly كَانَ is بِمَا تَعْمَلُونَ Well-Aware خَبِيرًا ﴿٩٣﴾ you do

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾

of those who sit (are) equal لَا يَسْتَوِي the believers الْمُؤْمِنِينَ except غَيْرُ أُولِي الضَّرَرِ those who are (disabled) handicapped وَالْمُجَاهِدُونَ in the Way سَبِيلِ and those who strive and their lives وَأَنْفُسِهِمْ (of) Allah اللَّهُ with their wealth بَأَمْوَالِهِمْ Allah has exalted those who strive الْمُجَاهِدِينَ those who sit over عَلَى and their lives وَأَنْفُسِهِمْ wealth دَرَجَةً in rank وَكُلًّا and unto each وَعَدَ Allah has promised الْحُسْنَىٰ good Allah اللَّهُ and has graced فَضَّلَ those who sit أَجْرًا those who strive over عَلَى those who sit great عَظِيمًا ﴿٩٤﴾ reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَ مَا وَدَّعْتُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٦﴾ وَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾

and رَحْمَةً and forgiveness وَمَغْفِرَةً from Him إِنَّ ranks دَرَجَاتٍ  
Most رَحِيمًا All-Forgiving عَفُورًا Allah اللَّهُ and is كَانَ Mercy  
إِنَّ Merciful الَّذِينَ verily those whom تَوَفَّاهُمْ caused death الْمَلَائِكَةُ  
ظَالِمِينَ the angels while they are wronging أَنفُسِهِمْ themselves قَالُوا  
they said فِيمَ in what (condition)? كُنتُمْ you were قَالُوا they said  
كُنَّا we were مُسْتَضْعِفِينَ oppressed فِي in الْأَرْضِ the land قَالُوا they said  
أَلَمْ is not تَكُنْ was أَرْضُ land اللَّهِ Allah (of) وَاسِعَةً spacious  
فَنُهَاجِرُوا enough to emigrate فِيهَا in it فَأُولَئِكَ those people مَا وَدَّعَهُمْ  
جَهَنَّمَ their abode (is) هَلَاكًا an evil مَصِيرًا destination إِلَّا  
except الْمُسْتَضْعِفِينَ the oppressed ones مِنَ the from الرِّجَالِ men وَالنِّسَاءِ women  
وَالْوِلْدَانِ and children لَا يَسْتَطِيعُونَ and cannot devise حِيلَةً  
a plan وَلَا and يَهْتَدُونَ they direct سَبِيلًا (their) way

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا عَفُورًا ﴿٩٧﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافَعًا كَثِيرًا  
وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٨﴾  
وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ  
عَدُوًّا مُبِينًا ﴿٩٩﴾

فَأُولَئِكَ عَسَى اللَّهُ maybe عَسَى these people فَأُولَئِكَ  
عَنْهُمْ them وَكَانَ Allah اللَّهُ and is عَفُورًا All-Pardoning عَفُورًا ﴿٩٧﴾  
وَمَنْ All-Forgiving وَمَنْ and he who يُهَاجِرْ emigrates فِي in سَبِيلِ  
Way (of) Allah اللَّهُ (of) يَجِدْ will find فِي in الْأَرْضِ the land مُرَافَعًا  
and abundant resources وَسَعَةً many كَثِيرًا places of refuge

as an emigrant مُهَاجِرًا his home بَيْتِهِ (from) مِنْ leaves يَخْرُجُ who إِلَى to اللَّهُ Allah وَرَسُولِهِ and His Messenger ثُمَّ then يَذَرُكَ became incumbent وَقَعَ certainly فَقَدْ death أَلَوْتُ overtakes him أَجْرُهُ reward عَلَى on اللَّهُ Allah وَكَانَ and is غَفُورًا Allah and when وَإِذَا Most Merciful رَحِيمًا All-Forgiving you جُنَاحُ on you عَلَيْكُمْ (there is) not فَلَيْسَ the land الْأَرْضِ in فِي travel you أَنْ sin أَنْ that تَقْصُرُوا you shorten مِنَ الصَّلَاةِ the prayer إِنْ the if خِفْتُمْ you have كَفَرُوا those who الَّذِينَ will harm you بَقِيَّتُكُمْ that أَنْ fear for you لَكُمْ are كَاوُا the disbelievers الْكَافِرِينَ indeed إِذَا disbelieved عَدُوًّا enemy مُبِينًا open

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

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and you and when وَإِذَا كُنْتَ among them فِيهِمْ you are أَقَمْتَ let stand طَائِفَةً a group لَنْتُمْ (in) prayer الصَّلَاةَ them لَهُمْ lead مِنْهُمْ of them مَعَكَ with you وَلِيَأْخُذُوا and let them take أَسْلِحَتَهُمْ they have prostrated سَجَدُوا and when فَإِذَا their arms (with them) and let فَلْيَكُونُوا then let them be مِنْ وَرَائِكُمْ in your rear وَلِتَأْتِ

طَائِفَةٌ طَائِفَةٌ group (who) has not other group come up  
 and let them قَلِيلًا (yet) prayed with you مَعَكُمْ to pray وَلْيَأْخُذُوا  
 wish وَدَّ and their arms وَأَسْلِحَتُهُمْ their precaution take  
 الَّذِينَ كَفَرُوا those who disbelieve لَوْ if تَغْفُلُونَ you neglect  
 then they قِيَمُوا and your baggage وَأَمَتَكُمْ your arms  
 but لَا (in) a single رُشْدًا upon you عَلَيْكُمْ swoop  
 (there is) no جُنَاحَ blame عَلَيْكُمْ on you إِنْ if كَانَ was بِكُمْ  
 you كُنْتُمْ or رَيْنًا due to مَظَرٍ inconvenience مِنْ in with you  
 your arms أَسْلِحَتَكُمْ you lay aside تَضَعُوا that أَنْ sick are  
 وَخُذُوا but take حِذْرَكُمْ precaution for yourselves إِنَّ verily اللَّهُ  
 Allah أَعَدَّ has prepared لِلْكَافِرِينَ for the disbelievers عَذَابًا  
 a humiliating مُهِينًا torment

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيمَا قَعُدُوا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ  
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٢﴾ وَلَا تَهَيَّأُوا فِي آبِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونُونَ فَلَا تَهْزُوا بِأَلْمُونَ  
 كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ you have finished and when قَضَيْتُمُ the prayer  
 فَادْكُرُوا اللَّهَ remember فِيمَا قَعُدُوا standing and sitting وَعَلَىٰ  
 you جُنُوبِكُمْ and (lying) on فِيمَا قَعُدُوا your sides  
 the prayer الصَّلَاةَ verily إِنَّ prayer offer أَقِيمُوا are secure  
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا the believers

pursuit **الْقَوِّمُ** in **فِي** be weak **وَلَا** and do not **at fixed time**  
**تَأْلَمُونَ** you are **تَكُونُوا** if **إِنْ** (of these) people (the enemy)  
**تَأْلَمُونَ** as **كَمَا** suffering **بِالْأَلَمِ** they (too) are suffering  
**مَا** Allah **اللَّهُ** from **مِنْ** while you hope **وَتَرْجُونَ** you are suffering  
**مَا** Allah **اللَّهُ** and is **وَكَانَ** they hope **يَرْجُونَ** do not **لَا** what  
 All-Wise **حَكِيمًا** All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

**إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا**  
**وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا** وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن  
 كَانَ خَوَّاتًا أَثِيمًا **يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ**  
**وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا**

**إِنَّا أَنْزَلْنَاهُ** surely **إِلَيْكَ** We have sent down **الْكِتَابَ** the  
**بِالْحَقِّ** Book **لِتَحْكُمَ** with the truth **بَيْنَ** so that you may judge  
**النَّاسِ** between **بِمَا** the people **أَرَاكَ** with what **اللَّهُ** has shown you  
**وَلَا** Allah **تَكُنَ** and do not **لِلْخَائِبِينَ** you be  
**خَصِيمًا** and seek forgiveness of **وَأَسْتَغْفِرِ اللَّهَ** a pleader  
**إِنَّ** indeed **اللَّهُ** is **غَفُورًا** All-Forgiving **رَحِيمًا** Most  
**وَلَا** Merciful **تَجَادِلْ** and do not **عَنِ الَّذِينَ** for  
**يَخْتَانُونَ** deceive **أَنْفُسَهُمْ** themselves **إِنَّ** indeed **اللَّهُ** Allah  
**يُحِبُّ** not **خَوَّاتًا** is **كَانَ** anyone who **مَنْ** like  
**أَثِيمًا** sinful **يَسْتَخْفُونَ** they may hide **مِنَ النَّاسِ** from  
**وَلَا** people **يَسْتَخْفُونَ** but cannot **مِنَ اللَّهِ** from **وَهُوَ** Allah as He (is)

مَعَهُمْ with them إِذْ when يُبَيِّنُونَ they plot by night مَا what لَا and is اللَّهُ He approve رَضِيَ does not مِنَ of/in الْقَوْلِ words وَكَانَ and is اللَّهُ Allah بِمَا of what يَفْعَلُونَ they do مُحِيطًا Encompasser ﴿١٠٥﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَآأَنَآ هَآؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٦﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١٠٧﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٨﴾

هَآأَنَآ you are هَآؤَلَاءِ those who جَدَلْتُمْ argued عَنْهُمْ for them فِي in الْحَيَوةِ life of الدُّنْيَا (this) world فَمَنْ but who يُجَادِلُ shall (with) اللَّهَ Allah عَنْهُمْ for them يَوْمَ the Day (on) الْقِيَمَةِ (of) Resurrection أَمْ or مَنْ who يَكُونُ will be عَلَيْهِمْ over them وَكِيلًا ﴿١٠٦﴾ (their) defender وَمَنْ who يَعْمَلْ does سُوءًا evil أَوْ or يَظْلِمُ wrongs نَفْسَهُ himself ثُمَّ then يَسْتَغْفِرِ he seeks اللَّهَ Allah يَجِدِ he will find غَفُورًا Allah غَفُورًا Most Merciful رَحِيمًا ﴿١٠٧﴾ and whoever يَكْسِبْ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَى he earns يَكْسِبُهُ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَيَّ All-Knowing اللَّهَ Allah وَكَانَ and is نَفْسِهِ against All-Wise حَكِيمًا ﴿١٠٨﴾

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.



وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

وَمَنْ يَكْسِبْ and whoever earns خَطِيئَةً a fault or إِثْمًا a sin ثُمَّ then يَرْمِ it throws بِرِيئًا (to) an innocent (person) فَقَدِ indeed احْتَمَلَ he burdened (himself) بُهْتَانًا with false charge وَإِثْمًا and sin مُبِينًا ﴿١١٢﴾ and had not been فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah وَرَحْمَتُهُ and His Mercy upon you لَهَمَّتْ they will يُضِلُّوكَ that of them اَنْ a group مِنْهُمْ decided طَائِفَةٌ they mislead وَمَا but did not يُضِلُّونَ except إِلَّا they harm you أَنْفُسَهُمْ and did not يَضُرُّونَكَ themselves وَمَا they harm you مِنْ شَيْءٍ to you اللَّهُ Allah and has sent down وَأَنْزَلَ in the least الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَعَلَّمَكَ and taught you مَا what لَمْ did not تَكُنْ you تَعْلَمُ know وَكَانَ and is فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah عَظِيمًا Great

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿١١٤﴾ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

﴿لَا﴾ (there is) no **خَيْرَ** good **فِي** in **كَثِيرٍ** most **مِنْ** of **تَجْوِزِهِمْ** their secret talks **إِلَّا** except **مَنْ** he who **أَمَرَ** commanded **بِصَدَقَةٍ** conciliation **بَيْنَ** or **مَعْرُوفٍ** good deeds **أَوْ** or **إِصْلَاحٍ** charity **بَيْنَ** between **النَّاسِ** people **وَمَنْ** and who **يَفْعَلْ** does **ذَلِكَ** this **ابْتِغَاءَ** seeking **مَرْضَاتِ** Pleasure **اللَّهِ** Allah **فَسَوْفَ** (of) then shall **تُؤْتِيهِ** We give him **أَجْرًا** great **عَظِيمًا** reward **وَمَنْ** and whosoever **يُشَاقِقِ** opposes **الرَّسُولَ** the Messenger **مِنْ بَعْدِ** after **مَا** what **نَبَيَّنَ** had become clear **لَهُ** to him **الْهُدَى** the guidance **وَيَتَّبِعْ** and follows **غَيْرَ** other than **سَبِيلِ** way **الْمُؤْمِنِينَ** the believers **فَوَلِّهِ** (of) We **تَوَلَّى** what **مَا** will turn him to **وَنُصْلِهِ** he has turned **وَمَا** what **يُتَوَلَّى** (in) him **جَهَنَّمَ** Hell **وَسَاءَتْ** and what an evil **مَصِيرًا** destination (it is) **إِنَّ** verily **اللَّهَ** Allah **لَا** does not **يَغْفِرُ** but He **يَغْفِرُ** with Him **بِهِ** someone is associated **يُشْرِكُ** that **أَنْ** to whom **مَا** forgives **دُونَ** what (is) **ذَلِكَ** other than **لِمَنْ** that **يَشَاءُ** He wills **وَمَنْ** and who **يُشْرِكْ** associates others **بِاللَّهِ** with Allah **فَقَدْ** indeed **ضَلَّ** he is mislead **بَعِيدًا** misleading **فَإِنَّ** far away

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٦﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا يُخِذَنَّ مِنْ عِبَادِكَ نَفْسِيًّا مَفْرُوضًا ﴿١١٧﴾ وَلَا ضَلَّتْهُمْ وَلَا امْتَنَتْهُمْ وَلَا مَرْتَهُمْ فَلْيَبْزُكُنَّ مَا ذَاكَ الْأَتْعِدِ وَلَا مَرْتَهُمْ فَلْيَغْيِرْكُ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٨﴾



جَنَّاتٍ (to) Gardens تجري flowing مِنْ تَحْتِهَا under which الْأَنْهَارُ streams  
 خَالِدِينَ therein أَبَدًا forever وَعَدَ they will abide  
 اللَّهُ Promise (of) Allah حَقًّا is truth وَمَنْ and who أَصْدَقُ (is)  
 in utterance قِيلًا Allah than مِنْ truer

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân's* (Satân) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٢﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٣﴾

لَيْسَ neither بِأَمَانِيكُمْ your desires وَلَا nor أَمَانِي desires أَهْلِ (of) الْكِتَابِ People  
 مَنْ (of) the Scripture يَعْمَلْ whoever سُوءًا does evil يُجْزَى shall be requited بِهِ for it وَلَا and not يَجِدْ he will  
 لَهُ find for him مِنْ دُونِ besides اللَّهُ Allah وَلِيًّا any protector وَلَا any  
 does (and not) or نَصِيرًا ﴿١٢١﴾ وَمَنْ any helper وَمَنْ whoever يَعْمَلْ and  
 مِنَ الصَّالِحَاتِ good deeds مِنْ (of)/whether ذَكَرٍ male أَوْ or أَنثَىٰ female  
 these people وَهُوَ and he مُؤْمِنٌ (is) a believer فَأُولَٰئِكَ (is) a believer  
 يَدْخُلُونَ the الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they would  
 (even) a speck on the back of a date-stone نَقِيرًا ﴿١٢٢﴾ be wronged  
 وَمَنْ and who أَحْسَنُ can be better دِينًا in religion مِمَّنْ than he  
 and he who أَسْلَمَ submitted وَجْهَهُ His face لِلَّهِ to Allah وَهُوَ to  
 مُحْسِنٌ (is) righteous وَاتَّبَعَ (is) right and followed مِلَّةَ religion إِبْرَاهِيمَ (of)  
 Abraham حَنِيفًا the upright وَاتَّخَذَ and took اللَّهُ Allah إِبْرَاهِيمَ  
 as a friend خَلِيلًا ﴿١٢٣﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾ وَتَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنْ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

وَلِلَّهِ (is) in what and for Allah (is) السَّمَوَاتِ the heavens  
وَمَا (is) in and what the earth الْأَرْضِ and is وَكَانَ  
Allah بِكُلِّ شَيْءٍ of every thing مُّحِيطًا ﴿١٢٦﴾ Ever-Encompassing  
وَتَسْتَفْتُونَكَ about the نِسَاءِ women قُلِ say اللَّهُ  
يُفْتِيكُمْ in them فِيهِنَّ instructs you وَمَا and what يُتْلَى  
عَلَيْكُمْ is recited to you فِي in the الْكِتَابِ Book about يَتِمَّى  
النِّسَاءِ girls الَّتِي whom لَا not تُوْتُونَهُنَّ you give them مَا  
كُتِبَ was ordained لَهُنَّ for them وَرَغِبُونَ and you desire أَنْ  
تَنْكِحُوهُنَّ that you marry them وَالْمُسْتَضْعِفِينَ and weak (and helpless)  
مِنْ الْوِلْدَانِ among children وَأَنْ and that تَقُومُوا you stand  
لِلْيَتَمَىٰ for orphans بِالْقِسْطِ with justice وَمَا and whatever تَفْعَلُوا  
of it مِنْ do of خَيْرٍ good فَإِنَّ indeed اللَّهُ Allah كَانَ is بِهِ  
عليما ﴿١٢٧﴾ All-Aware

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

her husband of her feared a woman and if and if  
 نُشُورًا then (there is) no desertion or cruelty  
 عَلَيْهِمَا blame on both of them that they reconcile  
 and the a reconciliation between themselves  
 the and are swayed (is) better reconciliation  
 and you do good but if by greed souls  
 with what is Allah then verily fear Allah  
 and never will Well-Acquainted you do  
 between you do justice that you be able  
 so do you ardently desire even if wives  
 not you incline the whole you incline  
 you act but if as hanging and leave her  
 is Allah then indeed and fear Allah rightly  
 Most Merciful All-Forgiving

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

وَلَنْ يَفْرَقَا يَعْزِلَنَّ اللَّهُ كُلَّ مَنْ سَعَيْتِهِ. وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَلَنْ يَفْرَقَا and if they (two) separate يَعْزِلَنَّ will make  
 His Bounty سَعَيْتِهِ from all مَنْ independent اللَّهُ Allah  
 All-Wise حَكِيمًا All-Bounteous وَاسِعًا Allah and is  
 وَلِلَّهِ (is) in مَا and for Allah (is) the السَّمَوَاتِ (is)  
 and وَلَقَدْ the earth الْأَرْضِ (is) in and whatever وَمَا heavens  
 were given أُوتُوا those who الَّذِينَ We had advised  
 الْكِتَابَ the Scripture مِنْ قَبْلِكُمْ before you وَإِيَّاكُمْ and to you  
 أَنْ اتَّقُوا that you fear اللَّهُ Allah وَإِنْ and if تَكْفُرُوا you disbelieve  
 the السَّمَوَاتِ (is) in مَا what belongs to Allah اللَّهُ then verily  
 وَمَا heavens (is) in and what الْأَرْضِ the earth وَكَانَ and is  
 Most Praise-worthy حَمِيدًا Ever Rich غَنِيًّا Allah

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٠﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ. وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣١﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَوَسَدَ اللَّهُ ثَوَابَ الدُّنْيَا وَالْآخِرَةِ. وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٢﴾ يَأْتِيهَا الَّذِينَ آمَنُوا كُوفُوا قَوْمِينَ بِالْأَقْسَطِ لِمَا شَهِدُوا لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَرْتُمْ أَوْ عَلَّمْتُمْ فَلِلَّهِ كَانَ يَمَّا تَعْمَلُونَ خَيْرًا ﴿١٣٣﴾

وَلِلَّهِ (is) in مَا what and belongs to Allah اللَّهُ the السَّمَوَاتِ (is)  
 and وَلَقَدْ the earth الْأَرْضِ (is) in and what وَمَا heavens

as a Defender/Disposer pf affairs **وَكَيْلًا** Allah **بِالله** suffices  
 if **يَشَاءُ** He wills **يُذْهِبْكُمْ** He can take you away **أَيُّهَا** O الناس  
 people **وَيَأْتِ** and bring **بِأَخْرِبُ** others **وَكَانَ** and is Allah **عَلَى**  
 over **ذَلِكَ** that **قَدِيرًا** All-Potent **مَنْ** whoever **كَانَ يُرِيدُ** desires  
 reward **ثَوَابَ الدُّنْيَا** (of) (this) world **فَوَسَدَ** then with Allah  
 reward **ثَوَابُ الدُّنْيَا** (is) reward (of this) world **وَالْآخِرَةِ** and the Hereafter  
**وَكَانَ** and is Allah **سَمِيعًا** All-Hearing **بَصِيرًا** All-Seeing  
**يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** believe **كُونُوا** you be **فَوَاضِلًا**  
 upholder **بِالْقِسْطِ** of justice **شُهَدَاءَ** as witnesses **لِلَّهِ** for Allah **وَلَوْ**  
 though (it be) **عَلَى** against **أَنْفُسِكُمْ** yourselves **أَوْ** or **الْوَالِدِينَ**  
 parents **وَالْأَقْرَبِينَ** and relatives **إِنْ** if **يَكُنْ** he be **غَنِيًّا** rich **أَوْ** or  
 poor **فَإِنَّ اللَّهَ** Allah **أَوْلَى** more right **بِهِمَا** (has) than both of  
 them **فَلَا** so do not **تَتَّبِعُوا** you follow **الهُوَى** desires (your) **أَنْ**  
 that **تَعْدِلُوا** justice **وَأَنْ** you do **وَأَنْ** and if **تَكُونُوا** you distort  
 or **تُعْرِضُوا** you refrain **فَإِنَّ** then Allah **كَانَ** is **بِمَا** of what  
 you do **خَبِيرًا** Well-Aware

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

**يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ**  
**وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا** **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا**  
**ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدَّادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا**





you مَعَهُمْ when إِذَا that أَنْ the Scripture الْكِتَابِ in فِي  
 (these) هَآءِ being rejected يَكْفُرُ (of) Allah اللَّهُ Verses آيَاتِ hear  
 وَاسْتَهْزَأُوا then do not فَلَا (these) هَآءِ and being mocked at  
 حَتَّى in فِي they engage يُخَاضُوا until حَتَّى with them مَعَهُمْ you sit  
 (are) وَنَاهُمْ then إِذَا indeed you إِنْكُمْ other than that غَيْرِهَا a talk  
 (would) collect جَامِعُ Allah اللَّهُ certainly إِنَّ like them  
 Hell جَهَنَّمَ in فِي and the disbelievers وَالْكَافِرِينَ the hypocrites  
 all together جَمِيعًا ﴿١٣٩﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.  
 139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

الَّذِينَ يَتَّبِعُونَكُمْ يَحْكُمُ بَيْنَكُمْ فَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ وَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ وَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ  
 نَسْتَحْذَرُ عَلَيْكُمْ وَنَسْتَحْذَرُ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ  
 سَبِيلًا ﴿١٣٩﴾ إِنَّ الْمُتَّقِينَ يَخْذِعُونَ اللَّهَ وَهُوَ خَازِنُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَاتٍ يَرَاءُونَ النَّاسَ وَلَا  
 يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٠﴾

if الَّذِينَ to you يَحْكُمُ watching closely يَتَّبِعُونَ those who are  
 Allah اللَّهُ from مِنْ a victory فَتَحَ for you لَكُمْ (there) was كَانَ  
 and if تَوَلَّوْا they said تَبِعُوا we تَبِعُوا with you مَعَكُمْ وَإِنْ  
 they تَوَلَّوْا a chance نَصِيبٌ for disbelievers لِلْكَافِرِينَ (there) was كَانَ  
 said تَبِعُوا did not تَبِعُوا over you عَلَيْكُمْ we have mastery  
 اللَّهُ the believers الْمُؤْمِنِينَ from مِنْ and (did) we protect you  
 (on) the Day يَوْمَ between you بَيْنَكُمْ will judge يَحْكُمُ and Allah  
 اللَّهُ make يَجْعَلَ and never will وَلَنْ (of) Resurrection الْقِيَمَةِ  
 the believers الْمُؤْمِنِينَ over عَلَى for the disbelievers لِلْكَافِرِينَ Allah

سَيِّلاً ﴿١٤١﴾ a way إِنَّ indeed the hypocrites الْمُنَافِقِينَ (seek to) يخدعون deceives خدعهم but (it is) He (Who) وَهُوَ Allah الله deceive them وَإِذَا قَامُوا إِلَى الصَّلَاةِ they stand up قَامُوا and when وَإِذَا قَامُوا كَسَالَى they stand كَسَالَى with laziness بِرَأْسِهِمْ to be seen النَّاسِ (of) but لَا men and do not يَذْكُرُونَ they remember Allah الله إِلَّا little قَلِيلًا ﴿١٤٢﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٢﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٣﴾

مُذَبِّدِينَ between ذَلِكَ (this and) that لَا neither إِلَى to هَؤُلَاءِ these وَلَا nor إِلَى to هَؤُلَاءِ those وَمَنْ whom يُضِلِلِ and who يُضِلِلِ Allah الله sends astray فَلَنْ then will never يَجِدَ you find لَهُ for him سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take الْكَافِرِينَ the disbelievers أَوْلِيَاءَ as allies مِنْ دُونِ instead of الْمُؤْمِنِينَ believers أُرِيدُونَ أَنْ do you wish? تَجْعَلُوا that عَلَيْكُمْ Allah الله you give سُلْطَانًا against yourselves مُبِينًا ﴿١٤٢﴾ a clear إِنَّ verily the hypocrites الْمُنَافِقِينَ (will be) in فِي the hypocrises الدَّرَكِ depths الْأَسْفَلِ the lowest مِنَ the النَّارِ of the Fire وَلَنْ and will يَجِدَ not لَهُمْ for them نَصِيرًا ﴿١٤٣﴾ any helper

**143.** (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). **144.** O you who believe! Take not for *Auliâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? **145.** Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١١٧﴾

إِلَّا except those who تَابُوا repented وَأَصْلَحُوا mended (their ways) وَاعْتَصَمُوا and held fast بِاللهِ to Allah وَأَخْلَصُوا and purified دِينَهُمْ their religion لِلَّهِ for Allah فَأُولَئِكَ they (will) be) with الْمُؤْمِنِينَ the believers وَسَوْفَ and shall يُؤْتَى grant (to) believers عَظِيمًا a great أَجْرًا reward (to) believers بِمَا what shall do اللهُ Allah بِعَذَابِكُمْ by your punishment إِن if شَكَرْتُمْ you have thanked وَءَامَنْتُمْ and you believed وَكَانَ and is اللهُ Allah شَاكِرًا All-Appreciative عَلِيمًا All-Knowing

**146.** Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. **147.** Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ ١٤٨ إِنْ بُدِّدُوا خَيْرًا أَوْ تُخْفَوُوهُ أَوْ تَعْفَوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نَحْنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

﴿لَا يُحِبُّ﴾ does not like اللَّهُ Allah the الْجَهْرَ (should be) uttered publicly بِالسُّوِّ evil of الْقَوْلِ words إِلَّا except مَنْ (by him) who ظَلَمَ has been wronged وَكَانَ and is اللَّهُ Allah سَمِيعًا All-Hearing عَلِيمًا All-Knowing إِنْ if بُدِّدُوا you disclose خَيْرًا good أَوْ or تُخْفَوُوهُ keep it secret أَوْ or تَعْفَوْنَ عَنْ سُوءٍ pardon سُوءٍ evil فَإِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا All-Pardoning قَدِيرًا All-Powerful إِنَّ verily الَّذِينَ those who يَكْفُرُونَ disbelieve بِاللَّهِ in Allah وَرُسُلِهِ and His Messengers وَيُرِيدُونَ and they wish أَنْ and they differentiate بَيْنَ between اللَّهُ Allah وَرُسُلِهِ that يُفَرِّقُوا that they say وَبِقَوْلِهِمْ His Messengers and they believe بَعْضٍ in some وَنَكْفُرُ by others and we disbelieve وَيُرِيدُونَ in others that يَتَّخِذُوا between بَيْنَ that سَبِيلًا that wish أُولَٰئِكَ those هُمُ (are) الْكَافِرُونَ they are اُولَٰئِكَ a way حَقًّا in truth وَأَعْتَدْنَا and We have prepared لِلْكَافِرِينَ for the disbelievers عَذَابًا a humiliating مُهِينًا torment ﴿١٤٨﴾

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُ أَهْلُ الْكِتَابِ أَنْ تُنَزَّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرَنَا

اللَّهُ جَهْرَةً فَأَخَذَتْهُمُ الصَّوْقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْوَجَلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ أَلْيَيْنَتْ فَعَفَوْنَا عَنْ ذَلِكَ  
وَمَا آتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

and His رُسُلِهِ in Allâh believe آمَنُوا and those who وَالَّذِينَ they differentiate يُفَرِّقُوا and did not وَلَمْ Messengers shall أَحَدٌ between سَوَّفَ those أُولَئِكَ of them وَمِنْهُمْ (any) one between أَحَدٌ and is كَانَ their reward أَجْرُهُمْ He (Allâh) give them يُؤْتِيهِمْ عَفْوَرًا All-Forgiving رَحِيمًا ﴿١٥٢﴾ Most Merciful يَسْأَلُكَ ask you تُزِيلُ that أَنْ (of) the Scripture الْكِتَابِ the People أَهْلُ heaven السَّمَاءِ from وَمِنْ a book كُنَّا upon them عَلَيْهِمْ to descend فَقَدْ verily سَأَلُوا they had asked مُوسَى Moses أَكْبَرَ greater مِنْ that اللَّهُ show us أَرِنَا they had said فَقَالُوا that ذَلِكَ in public فَأَخَذَتْهُمُ الصَّوْقَةُ so they were struck with بِظُلْمِهِمْ for their wickedness ثُمَّ then اتَّخَذُوا the calf الْوَجَلَ worshipping) مَا after جَاءَتْهُمْ what (even so) We forgave فَعَفَوْنَا عَنْ clear signs أَلْيَيْنَتْ to them authority وَمَا آتَيْنَا that مُوسَى Moses سُلْطَانًا a manifest مُبِينًا ﴿١٥٣﴾

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ مُجْتَدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا  
عَظِيمًا ﴿١٥٤﴾ فَمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَكُفِّرْهُمْ بَعَائِنَ اللَّهِ وَقَلِيلُهُمُ الَّذِينَ يَتَذَكَّرُونَ ﴿١٥٥﴾ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعِبَ اللَّهُ  
عَلَيْهَا يَكْفُرْهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾ وَيَكْفُرْهُمْ وَقَوْلِهِمْ عَلَى رَبِّهِمْ بَهْتَانًا عَظِيمًا ﴿١٥٧﴾

وَرَفَعْنَا <sup>وَرَفَعْنَا</sup> the mount <sup>الطُّورَ</sup> over them <sup>فَوْقَهُمْ</sup> and We raised <sup>وَرَفَعْنَا</sup> their covenant <sup>وَقُلْنَا</sup> and We said <sup>وَقُلْنَا</sup> prostrating (or bowing) <sup>وَقُلْنَا</sup> the gate <sup>وَقُلْنَا</sup> to them <sup>أَدْخُلُوا</sup> enter <sup>وَقُلْنَا</sup> and We said <sup>وَقُلْنَا</sup> Sabbath <sup>السَّبَّاتِ</sup> [in] <sup>فِي</sup> you violate <sup>تَعَدُّوا</sup> do not <sup>لَا</sup> them <sup>وَأَخَذْنَا</sup> a firm <sup>عَلِيمًا</sup> covenant <sup>مِمَّنْ</sup> from them <sup>وَمِنْهُمْ</sup> and We took <sup>وَمِنْهُمْ</sup> because of <sup>بِفَتْهُمْ</sup> their breaking <sup>وَقَوْلِهِمْ</sup> their covenant <sup>وَقَوْلِهِمْ</sup> and their rejecting <sup>وَقَوْلِهِمْ</sup> Signs <sup>وَقَوْلِهِمْ</sup> (of) Allah <sup>وَقَوْلِهِمْ</sup> killing <sup>وَقَوْلِهِمْ</sup> the Prophets <sup>وَقَوْلِهِمْ</sup> without <sup>وَقَوْلِهِمْ</sup> right <sup>وَقَوْلِهِمْ</sup> and their saying <sup>وَقَوْلِهِمْ</sup> their hearts <sup>وَقَوْلِهِمْ</sup> wrapped <sup>وَقَوْلِهِمْ</sup> (are) but <sup>وَقَوْلِهِمْ</sup> has <sup>وَقَوْلِهِمْ</sup> due to <sup>وَقَوْلِهِمْ</sup> upon them (their hearts) <sup>وَقَوْلِهِمْ</sup> Allah <sup>وَقَوْلِهِمْ</sup> set a seal <sup>وَقَوْلِهِمْ</sup> their disbelief <sup>وَقَوْلِهِمْ</sup> so do not <sup>وَقَوْلِهِمْ</sup> believe <sup>وَقَوْلِهِمْ</sup> but <sup>وَقَوْلِهِمْ</sup> a <sup>وَقَوْلِهِمْ</sup> few <sup>وَقَوْلِهِمْ</sup> and their uttering <sup>وَقَوْلِهِمْ</sup> against <sup>وَقَوْلِهِمْ</sup> Mary <sup>وَقَوْلِهِمْ</sup> a mighty <sup>وَقَوْلِهِمْ</sup> slander <sup>وَقَوْلِهِمْ</sup>

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayât* of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٦﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا that we <sup>وَقَوْلِهِمْ</sup> and (due to) their saying <sup>وَقَوْلِهِمْ</sup> the Messiah <sup>عِيسَى</sup> Jesus <sup>ابْنِ</sup> son <sup>مَرْيَمَ</sup> (of) Mary <sup>رَسُولَ</sup> Messenger <sup>وَقَوْلِهِمْ</sup> Allah <sup>وَقَوْلِهِمْ</sup> and not <sup>وَقَوْلِهِمْ</sup> they killed him <sup>وَقَوْلِهِمْ</sup> nor <sup>وَقَوْلِهِمْ</sup> they crucified him <sup>وَقَوْلِهِمْ</sup> but <sup>وَقَوْلِهِمْ</sup> (it was made) <sup>وَقَوْلِهِمْ</sup> those who <sup>وَقَوْلِهِمْ</sup> and verily <sup>وَقَوْلِهِمْ</sup> for them <sup>وَقَوْلِهِمْ</sup> to resemble <sup>وَقَوْلِهِمْ</sup>

do مَا about it مَنَّةُ doubt شَكَّ (they are) in لَفِي in it differed فيه  
 except إِلَّا any knowledge مِنْ عِلْمٍ about it بِهِ they have لَمْ not  
 they kill قَتَلُوهُ and did not وَمَا the conjecture الظَّنِّ following اِتَّبَعَ  
 to إِلَيْهِ Allah اللَّهُ raised him up رَفَعَهُ but بَلْ surely هُوَ himself  
 حَكِيمًا All-Powerful عزيزًا Allah اللَّهُ and is وَكَانَ Himself  
 All-Wise

157. And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: 158. But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

وَلَا مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٧﴾ فَيُظَاهِرُ مِنْ الذِّبِّ هَادُوا  
 حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٥٨﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ  
 النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥٩﴾

(of) the Scripture الْكِتَابِ the People أَهْلِ of مِنْ and none وَلَا  
 his مَوْتِهِ before قَبْلَ in him بِهِ he would believe لِيُؤْمِنَ but إِلَّا  
 he يَكُونُ (of) Resurrection الْقِيَامَةِ and (on) the Day وَيَوْمَ death  
 thus due to فَيُظَاهِرُ a witness شَهِيدًا ﴿١٥٧﴾ against them عَلَيْهِمْ would be  
 حَرَّمْنَا became Jews هَادُوا those who الذِّبِّ of مِنَ wrong-doing  
 (which أُحِلَّتْ good things طَيِّبَاتٍ to them عَلَيْهِمْ We made unlawful  
 and for their وَبِصَدِّهِمْ to them لَهُمْ had been) made lawful  
 many كَثِيرًا ﴿١٥٨﴾ (of) Allah اللَّهُ Way سَبِيلِ from عَنْ hindering  
 وَأَخَذَهُمُ though وَقَدْ (of) interest الرِّبَا and (for) their taking  
 and (for) their وَأَكْلِهِمْ from (taking) it عَنْهُ they were forbidden  
 wrongfully بِالْبَاطِلِ (of) people النَّاسِ (of) wealth أَمْوَالِ devouring  
 وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ and We have prepared عَذَابًا among them  
 a painful أَلِيمًا ﴿١٥٩﴾



159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Îsâ (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh's Way; 161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

لَكِنَّ الرِّسْحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ  
الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٠﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ  
وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوشَعَ  
وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦١﴾

لَكِنَّ but الرِّسْحُونَ firmly rooted in الْعِلْمِ knowledge and the believers الْمُؤْمِنُونَ among them believe بِمَا in what was sent down أُنْزِلَ and what وَمَا to you إِلَيْكَ has been sent down مِنْ قَبْلِكَ before you and those who offer الْمُقِيمِينَ الصَّلَاةَ the and who pay زَكَاةَ the زَكَاةَ Zakat and who pay الْمُؤْتُونَ prayer it is أُولَئِكَ (in) the Last الْآخِرِ and Day وَالْيَوْمِ in Allah believe great سَنُؤْتِيهِمْ they reward عَظِيمًا ﴿١٦٠﴾ to whom We shall give as كَمَا to you أَوْحَيْنَا verily We إِنَّا have revealed and the Prophets وَالنَّبِيِّينَ Noah إِلَى We had revealed Abraham إِبْرَاهِيمَ to and We revealed وَأَوْحَيْنَا after him مِنْ بَعْدِهِ and Jacob وَإِسْمَاعِيلَ and Ishmael وَإِسْحَاقَ and Isaac وَيَعْقُوبَ and Jacob and Job وَالْأَسْبَاطِ and (his) offspring وَعِيسَى and Jesus وَأَيُّوبَ and Job وَيُوشَعَ and Jonah وَهَارُونَ and Aaron وَسُلَيْمَانَ and Solomon وَآتَيْنَا and We gave دَاوُدَ David زَبُورًا ﴿١٦١﴾ the Psalms

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O

Muhammad (صلى الله عليه وسلم) as We sent the Revelation to Nûh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât, 'Îsâ (Jesus), Ayyub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾  
مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ  
بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ We have mentioned and Messengers  
وَرُسُلًا before you مِنْ قَبْلُ We did not and Messengers  
وَكَلَّمَ اللَّهُ مُوسَى mention them (to) Allah and spoke  
تَكْلِيمًا Moses (direct) speech ﴿١٦٤﴾  
مُبَشِّرِينَ Messengers so that not لئلا and warners  
وَمُنْذِرِينَ bearers of glad tidings any plea  
حُجَّةٌ Allah against عَلَى for people  
لِلنَّاسِ there is بَعْدَ after  
الرُّسُلِ the Messengers وَكَانَ Allah and is  
عَزِيزًا All-Powerful  
حَكِيمًا All-Wise ﴿١٦٥﴾  
لَكِنَّ اللَّهَ bears witness  
يَشْهَدُ to you إِلَيْكَ He has sent down  
أَنْزَلَهُ to that which بِمَا witness  
بِعِلْمِهِ He has sent it down  
وَالْمَلَكُ with His Knowledge  
يَشْهَدُونَ and the angels  
وَكَفَى بِاللَّهِ and suffices  
شَهِيدًا Allah as a Witness ﴿١٦٦﴾

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All-Powerful, All-Wise. 166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ  
لِيَعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا

النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَتَأْمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

يَآمَلْ O People أَلْكِتَبِ (do) not لَا (of) the Scripture  
 and (do) not وَلَا your religion دِينِكُمْ in فِي exceed the limits  
 only تَقُولُوا you say عَلَى of اللَّهِ Allah إِلَّا but الْحَقُّ the truth إِنَّمَا  
 الْمَسِيحُ the Messiah عِيسَى Jesus ابْنُ son of مَرْيَمَ Mary رَسُولٌ  
 which أَلْقَاهَا and His Word وَكَلِمَتُهُ (of) Allah إِلَهُ a Messenger  
 from Him مِنْهُ and a soul وَرُوحٌ Mary مَرْيَمَ to إِيَّ He conveyed  
 and لَا and His Messengers وَرُسُلِهِ in اللَّهِ Allah so believe فَاْمُرُوا  
 (it is) better خَيْرًا give up أَنْتَهُمَا three ثَلَاثَةً you say تَقُولُوا do not  
 لَكُمْ for you إِنَّمَا only اللَّهُ Allah إِلَهُ God وَحِدٌ (is) One  
 سُبْحَنَهُ He should have يَكُونُ لَهُ that أَنْ Glory be to Him  
 and وَلَهُ son لَمْ for Him مَا فِي what فِي (is) in السَّمَوَاتِ the heavens وَمَا  
 Allah بِاللَّهِ and suffices وَكَفَى the earth الْأَرْضُ (is) in فِي what  
 وَكَيْلًا ﴿١٧٦﴾ as a Guardian

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ  
 وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ  
 فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا  
 وَلَا نَصِيرًا ﴿١٧٧﴾

لَنْ the Messiah الْمَسِيحُ disdain يَسْتَنْكِفَ will never أَنْ  
 the الْمَلَائِكَةُ nor وَلَا of Allah لِلَّهِ a slave عَبْدًا he be يَكُونُ  
 disdains يَسْتَنْكِفُ and whoever وَمَنْ near (to Him) angles الْمُقَرَّبُونَ  
 and shows arrogance وَيَسْتَكْبِرُ His worship عِبَادَتِهِ from عَنْ

فَسَيَجْثِرُهُمْ unto Himself إِلَيْهِ He will certainly gather them  
 and قَالَمًا then as for الَّذِينَ believed وَعَمِلُوا did  
 their أَجُورَهُمْ He would give them فَيُؤْتِيهِمْ good deeds  
 His (out) of بَيْنَ and give them more وَزَيَدُهُمْ reward  
 who disdained أَسْتَكْبَرُوا but as for الَّذِينَ Bounty  
 He will punish them فَيُعَذِّبُهُمْ and showed arrogance  
 they will find عَذَابًا أَلِيمًا torment وَلَا a painful  
 or لَا any guardian وَلِلَّهِ Allah besides مِنْ دُونِ for them  
 any helper نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. 173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَأْتِيَا النَّاسَ قَدْ جَاءَكُم بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٣﴾ قَالَمًا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ  
 فَسَيُدْخِلُهُمْ فِي رَحْمَةِ مَتْنِهِ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٤﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي  
 الْكَلَالَةِ إِنْ أَمْرُهُا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَكِنَّ أُخْتًا فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ إِنْ كَانَتَا  
 أُثْنَتَيْنِ فَلَهُمَا النِّسْلَانِ إِمَّا تَرَكَ إِخْوَةٌ رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِنْهُ حِصَّةٌ مِمَّا تَرَكَ لِلنِّسَاءِ إِنْ كَانَتَا  
 نِصْفًا وَلِلَّذَكَرِ مِنْهُ حِصَّةٌ مِمَّا تَرَكَ لِلنِّسَاءِ إِنْ كَانَتَا نِصْفًا وَلِلَّذَكَرِ مِنْهُ حِصَّةٌ مِمَّا تَرَكَ لِلنِّسَاءِ إِنْ كَانَتَا نِصْفًا  
 تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٥﴾

يَأْتِيَا O النَّاسُ قَدْ جَاءَكُم verily mankind  
 and We have sent down رَبِّكُمْ your Lord وَأَنْزَلْنَا from  
 those الَّذِينَ so for as قَالَمًا a clear مُبِينًا light ﴿١٧٣﴾  
 to who ءَامَنُوا بِاللَّهِ believed in Allah وَأَعْتَصَمُوا بِهِ and held fast  
 Him فَسَيُدْخِلُهُمْ in (to) فِي He will admit them رَحْمَةِ مَتْنِهِ Mercy  
 to and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him  
 they ask you to يَسْتَفْتُونَكَ a Straight مُسْتَقِيمًا Way ﴿١٧٤﴾  
 pronounces for قُلِ Allah الله say pronounce a ruling  
 يُفْتِيكُمْ Allah

Kalala (who leaves behind no lineal **الْكَلَالَةُ** about **في** you a ruling a child **وَلَدٌ** he had **لَمْ** not **يَسْ** died **هَلَكَ** a man **أَمْرًا** if **إِنْ** heirs) **وَلَدٌ** and he had **أُخْتُ** a sister **فَلَهَا** then for her (is) **نِصْفٌ** half **مَا** if **إِنْ** will inherit her **يَرِثُهَا** and he **وَهُوَ** he left **زَكَاةً** (of) what there **كَانَتْ** and if **فَإِنْ** a child **وَلَدٌ** she have **لَهَا** does not **يَكُنْ** two **اَثْنَتَيْنِ** then for them (are) **فَلَهُمَا** two (sisters) **وَإِنْ** they were **كَانُوا** and if **وَلَدٌ** of what **ثُلُثًا** thirds **وَبَنَاتٍ** male **وَبَنَاتٍ** (many) brothers (and sisters) **فَلِلذَكَرِ** (of) the two **اَلْأُنثَيَيْنِ** share **حِظٌّ** like **مِثْلٌ** then the male shall have **لِلنِّسَاءِ** females **لَكُمْ** to you **أَنْ** lest **تَضِلُّوا** Allah **اللَّهُ** makes clear **يُبَيِّنُ** thing **شَيْءٌ** of every **يَكُلِّ** and Allah **وَاللَّهُ** you go astray **يَسْتَضِلُّ** (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah*. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

## سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ الْأَنْفُسِ إِلَّا مَا بَيْنَ عَلَى الْغُلَامِ وَالصَّبِيدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْتَكُمْ وَالشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَيْمَانَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمُكُمْ شَتَائِنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا believe أَوْفُوا fulfil (of) beasts الْبَهَائِمَ obligations أُحِلَّتْ لَكُمْ are lawful لَكُمْ to you بَيْعَتُكُمْ is recited عَلَيْكُمْ what يَتْلَى except مَا cattle إِلَّا not غَيْرَ to you عَنِ the حُرْمُ in state وَأَنْتُمْ you are allowed الْقَتْلِ He ٱ of Ihram ٱ verily ٱ of Ihram ٱ what ٱ decrees يَحْكُمُ Allah ٱ verily ٱ of Ihram ٱ wills يَأْتِيَا O you الَّذِينَ آمَنُوا believe لَا do not لَا (of) the شَهْرٍ nor وَلَا (of) Allah ٱ Symbols شَعَائِرُ violate (of) the animals الْهَدْيِ nor وَلَا (of) the Sacred الْحَرَامِ Month and nor وَلَا (of) the people coming الْبَيْتِ nor وَلَا (of) the garlanded الْقَائِمِ (to) the House الْحَرَامِ seeking فَضْلًا the Bounty مِنْ رَبِّهِمْ of and good pleasure وَرِضْوَانًا and when وَرَبِّهِمْ of and (let) وَلَا you may hunt فَاصْطَادُوا you finish the Ihram حَلَلْتُمْ not يَجْرِمَنَّكُمْ lead you to transgression شَتَاتٍ the hatred قَوْمٍ (of) stopped عَنْ the المسجدِ some people أَنْ the Sacred الْحَرَامِ Mosque أَنْ that تَعْتَدُوا you transgress وَمَا وَفُوا and help you one another عَلَى in الْإِيمَانِ righteousness وَالْقَوَىٰ and do not وَلَا piety وَمَا وَفُوا and fear وَأَتَّقُوا Allah ٱ verily ٱ Allah سَدِيدٌ (is) Severe أَلْعَابٍ (in) punishment

### Sûrat 5. Al-Mâ'idah

#### (The Table spread with food)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm*, you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harâm* (at

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٦﴾

and blood **وَالْدَّمُ** carrion **الْمَيْتَةُ** to you **عَلَيْكُمْ** are forbidden **حُرِّمَتْ**  
has been **أُهِلَّ** and what **وَمَا** (of) swine **الْخِنْزِيرِ** and flesh **لَحْمُ**  
which **بِهِ** Allah **اللَّهُ** to other than **لِغَيْرِ** slaughtered as a sacrifice  
and by a violent blow **وَالْمَوْقُوذَةُ** and (killed by) strangling **وَالْمُنْخَنِقَةُ**  
and by the goring of horns **وَالنَّطِيحَةُ** and by a head long fall **وَالْمُتَرَدِّيَةُ**  
that **مَا** except **إِلَّا** by a beast **السَّبُعُ** devoured **أَكَلَ** and that **وَمَا**  
on **عَلَى** slaughtered **ذُبِحَ** and what **وَمَا** slaughtered by you **ذَكَّيْتُمْ**  
you seek knowledge of your **تَسْتَقْسِمُوا** and that **وَأَنْ** altars **النُّصُبِ**  
this **الْيَوْمَ** (is) sin **فِسْقٌ** that **ذَلِكُمْ** by divining arrows **بِالْأَزْوَاجِ** fate  
those who **الَّذِينَ** have given up all hope **يَئِسَ** Day  
you **تَحْشَوْهُمْ** so do not **فَلَا** your religion **دِينِكُمْ** of **مِنْ** disbelieved  
I have **أَكْمَلْتُ** this day **الْيَوْمَ** but fear Me **وَخْشَوْنِي** fear them  
and I have **أَتِمَمْتُ** your religion **دِينَكُمْ** for you **لَكُمْ** perfected  
and I have **وَرَضِيْتُ** My Favour **نِعْمَتِي** upon you **عَلَيْكُمْ** completed  
but **فَمَنِ** as a religion **دِينًا** Islam **الْإِسْلَامَ** for you **لَكُمْ** approved  
who **اضْطُرَّ** is forced **فِي** by **مَخْمَصَةٍ** hunger **غَيْرَ** not **مُتَجَانِفٍ**  
(is) **عَفُورٌ** Allah **اللَّهُ** then indeed **فَإِنَّ** to sin **لِإِثْمٍ** inclined  
Most Merciful **رَحِيمٌ** All-Forgiving

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on



*An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا  
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠١﴾

to them *يَسْأَلُونَكَ* what *مَاذَا* they ask you *أُحِلَّ* is made lawful *لَهُمْ* say *قُلْ* *أُحِلَّ* to you *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَمَا* and what *عَلَّمْتُم* you have taught *مِّنَ الْجَوَارِحِ* to hunting animals *مُكَلِّبِينَ* training them for hunting *تُعَلِّمُونَهُنَّ* of what *مِمَّا* you teach them *فَكُلُوا* Allah *اللَّهُ* has taught you *عَلَّمَكُمُ* of what *مِمَّا* so you may eat *أَمْسَكْنَ* they catch *عَلَيْكُمْ* for you *وَاذْكُرُوا* but invoke *اسْمَ* name *اللَّهُ* indeed *إِنَّ* Allah *اللَّهُ* and fear *وَانْقُوا* on it *عَلَيْهِ* (of) Allah *سَرِيعُ* Allah (in) reckoning *الْحِسَابِ* (is) Swift

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَعْذِرَ أَخْذَانٍ وَمَن  
يَكْفُرْ بِالْإِبْرَةِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٢﴾

الْيَوْمَ *أُحِلَّ* this Day *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَالَّذِينَ* and food *أُوتُوا* (of) those who *وَالْمُحْصَنَاتُ* have been given *الْكِتَابَ* the Scripture *حِلٌّ* (is) lawful *لَكُمْ* to you *وَالْمُحْصَنَاتُ* and chaste women *وَالْمُحْصَنَاتُ* to them *لَهُمْ* (is) lawful *حِلٌّ* food

from **الْمُؤْمِنَاتِ** believing women and chaste women **مِنْ** the Scripture **الَّذِينَ** those who **أُوتُوا** have been given **مِنْ قَبْلِكُمْ** their **أُوتِيتُمْوهُنَّ** you have given them **إِنَّمَا** when **لَا** before you **لَوْثًا** you have given them **مُحْصِنِينَ** desiring chastity **عَمَّا** not **مُسْتَفْهِجِينَ** lewdness **وَلَا** and who **أَخَذُوا** taking them **مَتَّحِدِينَ** as secret companions **وَمَنْ** nor **يَكْفُرْ** disbelieves **فَقَدْ** in faith **حِطَّ** indeed **بِالْإِيمَانِ** the Hereafter (will be) **عَمَلُهُ** his work **وَهُوَ** and He **فِي** in **الْآخِرَةِ** the losers among **لِالْمُفْسِدِينَ** ﴿٥﴾

5. Made lawful to you this day are *At-Tayyibât*. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّمَ عَلَيْهِمْ لَعَنُكُمْ تَشْكُرُونَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ when you stand **إِلَى** up **الصَّلَاةِ** the prayer **فَاغْسِلُوا** then wash **وُجُوهَكُمْ** your faces **وَأَيْدِيَكُمْ** and your hands **إِلَى** upto **الْمَرَافِقِ** the elbows **وَامْسَحُوا** and **بِرُءُوسِكُمْ** you wipe **وَأَرْجُلَكُمْ** your feet **إِلَى** and (wash) **الْكَعْبَيْنِ** upto **وَأِنْ كُنْتُمْ** but if **جُنُبًا** you are (in state of) **فَاطَّهَّرُوا** then purify yourself **وَأَوْ** or **مَرْضَىٰ** you are **أَوْ** ill **أَوْ** or **سَفَرٍ** on **أَوْ** journey **وَأَوْ** or **جَاءَ أَحَدٌ مِنْكُمْ** if **لَمَسْتُمُ النِّسَاءَ** if **فَلَمْ يَجِدُوا مَاءً** if **فَتَيَمَّمُوا صَعِيدًا طَيِّبًا** if **فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيَكُمْ مِنْهُ** if **مَا يُرِيدُ اللَّهُ** what **لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ** what **وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّمَ عَلَيْهِمْ لَعَنُكُمْ** what **تَشْكُرُونَ** what

جاءَ أَحَدٌ one of you مِنْ of you the toilet أَلْقَاطٍ أو make Tayammum لَنْتَسْتُمْ you have been in sexual contact or فَلَمْ find water مَاءَ and did not فَيَسْتَمُوا then look for طِينًا clean earth طَيَّبًا and you wipe بِوُجُوهِكُمْ your faces وَأَيْدِيكُمْ and your hands مِنْهُ with it مَا does not حَرَجَ any upon you عَلَيْكُمْ to lay إِلَهِكُمْ Allah ﷻ want وَلَكِنْ but يُرِيدُ He wants وَلِيُطَهِّرَكُمْ to purify you وَلِيُكَمِّلَ and to complete His Favours عَلَيْكُمْ upon you لَكُمْ so give thanks تَشْكُرُونَ ﴿٥﴾ that you may

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favours to you that you may be thankful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

وَاذْكُرُوا and you remember نِعْمَةَ Allah ﷻ (of) Allah عَلَيْكُمْ He bound وَاثَقَكُمْ that الَّذِي and His Covenant وَمِيثَاقَهُ upon you we have heard سَمِعْنَا you said قُلْتُمْ when إِذْ with it بِهِ you وَأَطَعْنَا and you fear وَأَتَقُوا and we have obeyed إِنَّ Allah ﷻ indeed (of) what (is) بِذَاتِ (is) All-Knower عَلِيمٌ indeed believe الصُّدُورِ ﴿٥﴾ يَا أَيُّهَا (in your) breasts الَّذِينَ O you كُونُوا as witnesses قَوَّامِينَ لِلَّهِ steadfast شُهَدَاءَ for Allah كُونُوا you be بِالْقِسْطِ in equity وَلَا and may not يَجْرِمَنَّكُمْ drive you شَنَاَنُ you do تَعْدِلُوا that do not أَلَّا to عَلَى (of) people قَوْمٍ enmity

to piety لِلتَّقْوَى nearer أَقْرَبُ that (is) هُوَ deal justly أَعْدِلُوا justice  
وَآتَوْا and you fear اتَّقُوا Allah الله indeed إِنَّ Allah الله  
you do تَعْمَلُونَ of what بِمَا Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ  
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

believed وَعَدَ اللَّهُ (to) those who الَّذِينَ Allah الله has promised  
(is) مَغْفِرَةٌ for them لَهُمْ good deeds الصَّالِحَاتِ and did وَعَمِلُوا  
and those وَالَّذِينَ great عَظِيمٌ and reward وَأَجْرٌ forgiveness  
Our Signs آيَاتِنَا and denied وَكَذَّبُوا who كَفَرُوا  
أُولَٰئِكَ they (will be) أَصْحَابُ companions (dwellers) الْجَحِيمِ ۝  
يَأْتِيهَا (of) Hell-Fire الَّذِينَ O you يَأْتِيهَا  
أَذْكُرُوا believe ءَامَنُوا who الَّذِينَ  
إِذْ upon you عَلَيْكُمْ (of) Allah الله Favour نِعْمَتَ remember  
they stretch يَبْسُطُوا that قَوْمٌ some people decided هُمْ when  
إِلَيْكُمْ to you أَيْدِيَهُمْ their hands فَكَفَّ but He held back  
and their hands عَنْكُمْ from you وَاتَّقُوا and fear اللَّهُ Allah  
the believers فَلْيَتَوَكَّلِ in Allah الله let put their trust الْمُؤْمِنُونَ ۝

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٧﴾

وَلَقَدْ أَخَذَ and verily Allah took مِيثَاقَ (from) a covenant and We appointed بَنِي إِسْرَءِيلَ Children (of) Israel وَبَعَثْنَا twelve نَقِيبًا leaders among them and said وَقَالَ Allah and I am with you لَئِنْ if أَقَمْتُمُ you certainly I am with you مَعَكُمْ Zakat the prayer وَآتَيْتُمُ you paid established and you believed وَآمَنْتُمْ in My Messengers رُسُلِي and you lent وَأَقْرَضْتُمُ Allah and you assisted them قَرْضًا loan a good أَكْفِرَنَّ I would certainly efface عَنْكُمْ from you a good and would surely admit you to جَنَّاتٍ your evil deeds وَلَأُدْخِلَنَّكُمْ Gardens flowing from تَحْتِهَا under them the rivers الْأَنْهَارُ after this بَعْدَ disbelieved but who كَفَرَ among مِنْكُمْ this (from) Right سَوَاءَ he has gone astray ضَلَّ indeed you فَقَدْ Way السَّبِيلِ ﴿١٧﴾

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فِيمَا تَقْضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٨﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ أَخَذْنَا مِنْهُمْ مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَاعْرِضْنا عَلَيْهِمُ الْعَذَابَ وَالْبَعْضَاءُ إِلَى يَوْمِ الْفَيْصِمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٩﴾

فَمَا then for نَقَضِهِمْ their breach مَيْتَقَتِهِمْ (of) their covenant لَعَنَهُمْ We cursed them وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً their hearts and We made حَزَلًا they change أَلْكَدَ the words عَنْ from مَوَاضِعِهِمْ their context وَنَسُوا and they forgot حَقًّا a part مِمَّا of what دُكِّرُوا you cease زَالٌ and will not وَلَا of it يَدُ they were admonished except إِلَّا from them وَتَنَجُّهُمْ treachery تَطْلُعُ عَلَى to discover عَلَيْهِمْ a few قَلِيلًا but forgive فَاعْفُ of them مِنْهُمْ them وَأَصْفَحْ overlook إِنَّ verily اللَّهُ Allah يُحِبُّ loves الْمُتَحْسِنِينَ those الَّذِينَ who do good deeds وَمِنْ who take their We took أَخَذْنَا Christians نَصْرَهُمْ we are إِنْ of that مِمَّا a (good) part حَقًّا but they forgot فَكَسُوا covenant so We aroused فَاغْرَبْنَا of it يَدُ they were admonished دُكِّرُوا among them الْعَدَاوَةَ enmity وَالْبَغْضَاءَ and hatred إِنْ till يَوْمَ Day أَلْفَيْكُمْ (of) Resurrection وَسَوْفَ and shall يُنَبِّئُهُمْ them اللَّهُ Allah بِمَا of what كَانُوا they had been يَصْنَعُونَ doing

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinîn* (good-doers — See V.2:112). 14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

يَا هَٰذَا الْكِتَابُ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

يَخَافُ O People أَلْكِتَابِ (of) the Scripture قَدْ indeed جَاءَكُمْ  
 he makes clear رُسُلَنَا Our Messenger يُبَيِّنُ to you  
 لَكُمْ to you كَثِيرًا much مِمَّا of that كُنْتُمْ you used تَخْفَوْنَ  
 and passes أَلْكِتَابِ the Scripture مِنْ conceal  
 over كَثِيرٌ much قَدْ surely جَاءَكُمْ has come to you مِنْ  
 from اللَّهُ Allah نُورٌ a light وَكِتَابٌ a Book مُبِينٌ ﴿١٥﴾ a clear  
 يَهْدِي guides بِهِ with it اللَّهُ Allah مَنْ those who اتَّبَعَ sought  
 رِضْوَانَهُ His Good Pleasure سُبُلَ ways السَّلَامِ (of) peace  
 وَيُخْرِجُهُمُ from الظُّلُمَاتِ the darkness وَهُوَ He brings them out  
 إِلَى to النُّورِ the light بِإِذْنِهِ by His Will وَيَهْدِيهِمُ and He  
 إِلَى guides them إِلَى to صِرَاطٍ Way مُسْتَقِيمٍ ﴿١٦﴾ the Straight

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).  
 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ  
 يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
 بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

لَقَدْ indeed كَفَرَ disbelieved الَّذِينَ those who قَالُوا said إِنَّ  
 اللَّهُ Allah verily هُوَ (He) is الْمَسِيحُ the Messiah ابْنُ son مَرْيَمَ  
 against مَنْ has power يَمْلِكُ who then قُلْ (of) Mary  
 اللَّهُ Allah شَيْئًا the least إِنْ if أَرَادَ He decided أَنْ that يُهْلِكَ  
 (of) the Messiah ابْنُ son مَرْيَمَ (are) on فِي and those who وَأُمُّهُ and his mother Mary  
 الْأَرْضِ the earth جَمِيعًا all وَلِلَّهِ and belongs to اللَّهُ and the earth وَمَا and the earth السَّمَاوَاتِ dominion (of) the heavens

and what **بَيْنَهُمَا** (is) between them **يَخْلُقُ** He creates **مَا** what **يَسْأَلُ**  
 He will **وَاللَّهُ** Allah **عَلَى** and **كُلِّ** over **شَيْءٍ** every **ثَوْبٍ** thing **وَمَوْلَى** (is) All-Powerful

**17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): “Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.**

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا اللَّهَ ۖ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ وَابْنُ اللَّهِ (of) Allah أَتَيْنَا we (are) and said and the Christians and His beloved وَأَجْبَتُهُمْ (of) Allah أَتَيْنَا we (are) for your بِذُنُوبِكُمْ He punishes you بَعَذَابِكُمْ why then قُلْ فَلِمَ say فَلِمَ He punishes you بَشَرٌ you (are) أَنْتُمْ but بَلْ sins He punishes from who يَمَنَ human being خَلَقَ He wills يَشَاءُ (to) whom لِمَن He forgives يَغْفِرُ has created and belongs to وَلِلَّهِ He wills يَشَاءُ whom مَن and He punishes and the الأرضِ (of) the heavens السَّمَوَاتِ dominion مُلْكُ Allah and to Him (is) وَإِلَيْهِ (is) between them يَبْتَغِيهَا and what وَمَا earth (of) the أَلْمَصِيرُ ﴿١٨﴾ O People يَأْتِلُ the (eventual) return المصيرِ ﴿١٨﴾ Our Messenger رَسُولُنَا has come to you جَاءَكُمْ surely مَدَّ Scripture an interval فَتَرَوْا (on) after عَلَى to you لَكُمْ he makes clear يَبَيِّنُ (has) not مَا you say تَقُولُوا lest أَن the Messengers of الرُّسُلِ (and) not وَلَا a bearer of glad tidings مِنْ بَشِيرٍ come to us جَاءَنَا (and) not وَلَا a bearer of glad tidings مِنْ بَشِيرٍ now has come to you جَاءَكُمْ but surely فَقَدْ a warner بَشِيرٌ and Allah وَاللَّهُ and a warner وَنَذِيرٌ a bearer of glad tidings (is) All-Powerful قَدِيرٌ ﴿١٩﴾ thing شَيْءٍ every كُلِّ over



18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورُ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُورُ أَذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ Yَنْقُورُ O my people أَذْكُرُوا you remember نِعْمَةَ Favour Allahu (of) Allah عَلَيْكُمْ upon you إِذْ when جَعَلَ He raised فِيكُمْ among you أَنْبِيَاءَ Prophets وَجَعَلَكُمْ made you مُلُوكًا kings وَآتَاكُمْ and gave you مَا what لَمْ had not يُؤْتِ He gave any أَحَدًا one of the worlds يَنْقُورُ O my people أَذْخُلُوا O my people the holy land الْمُقَدَّسَةَ the holy الَّتِي which كَتَبَ has ordained اللَّهُ Allah لَكُمْ for you وَلَا (do) not تَرْدُّوا you turn عَلَىٰ on أَدْبَارِكُمْ your backs فَتَنْقَلِبُوا then you will turn about خَاسِرِينَ losers قَالُوا they said يَمُوسَىٰ O Moses إِنَّ verily فِيهَا (are) in it قَوْمًا people جَبَّارِينَ ferocious وَإِنَّا and we لَنَنْدْخُلُهَا shall never enter it حَتَّىٰ until يَخْرُجُوا they depart مِنْهَا from it فَإِنَّا We certainly would دَاخِلُونَ then enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamîn

(mankind and jinn, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾ قَالُوا يَمْوَسَّىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَهُنَا قَاعِدُونَ ﴿٢٣﴾

قَالَ رَجُلَانِ two men of الَّذِينَ those who يَخَافُونَ were  
 أَنْعَمَ frightened اللَّهُ Allah عَلَيْهِمَا on whom ادْخُلُوا  
 عَلَيْهِمُ enter الْبَابَ (through) the gate فَإِذَا and if  
 دَخَلْتُمُوهُ you entered it فَإِنَّكُمْ then indeed you will be  
 وَعَلَى victors اللَّهُ Allah فَتَوَكَّلُوا put your trust إِنْ if  
 كُنْتُمْ you are مُؤْمِنِينَ ﴿٢٢﴾ believers قَالُوا they said يَمْوَسَّىٰ O Moses  
 إِنَّا we لَنْ shall not نَدْخُلَهَا enter it أَبَدًا ever مَا as  
 دَامُوا as they are فِيهَا (are) in it فَاذْهَبْ you أَنْتَ so go  
 وَرَبُّكَ your Lord and هَهُنَا here (right) we (are) إِنَّا and fight you two  
 قَاعِدُونَ ﴿٢٣﴾ sitting

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٤﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٦﴾

قَالَ He said رَبِّ O my Lord! لَا I لَا do not (have) أَمْلِكُ control إِلَّا except نَفْسِي (on) myself وَأَخِي and my brother فَأَذْهَبُ the الْقَوْمَ and between وَبَيْنَ between us يَتَنَبَّهَاتُ so distinguish indeed it فَإِنَّهَا He said قَالَ transgressors ٱلْفَاسِقِينَ ﴿٢٥﴾ people تُحَرِّمُهُمْ (will be) forbidden عَلَيْهِمْ to them أَرْبَعِينَ (for) forty سَنَةً years they will wander (in distraction) فِي the أَلْأَرْضِ the people الْقَوْمَ over عَلَى you grieve تَأْسَ so do not فَلَا earth ٱلْفَاسِقِينَ ﴿٢٦﴾ transgressors وَأَتْلُ and recite عَلَيْهِمْ to them تَبَا the story أَبْنَى (of) two sons آدَمَ (of) Adam بِٱلْحَقِّ in truth إِذْ when قَرَّبَا both offered قُرْبَانًا a sacrifice فَتَقَبَّلَ and it was accepted مِنْ one of them أَحَدِهِمَا but was not يُتَقَبَّلُ accepted مِنْ the other الْآخَرَ he said قَالَ he said إِنَّمَا verily يَتَقَبَّلُ accepts ٱللَّهُ Allah مِنْ from the الْمُتَّقِينَ ﴿٢٧﴾ the pious

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" 26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." 27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ ٱللَّهَ رَبَّ ٱلْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِيمَانِي وَإِيمَانِكَ فَتَكُونُ مِنْ أَصْحَابِ ٱلنَّارِ وَذَٰلِكَ جَزَاؤُ ٱلظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ ٱلخَاسِرِينَ ﴿٣٠﴾ قَبَعَتْ ٱللَّهُ غُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوَاءَ أَخِيهِ قَالَ يُتَوَلَّىٰ أَعِزَّتْ أَنْ أَكُونَ مِثْلَ ٱلْغُرَابِ فَأُورِى سَوَاءَ أَخِي فَأَصْبَحَ مِنَ ٱلنَّادِمِينَ ﴿٣١﴾

لَئِنْ if بَسَطْتَ you stretched إِلَيَّ against Me يَدَكَ your hand لِتَقْتُلَنِي my stretch يَدِيَ I مَا shall not أَنَا so that you kill me

for I **إِنِّي** so that I kill you **لَأَقْتُلَنَّكَ** against you **إِلَيْكَ** hand  
 verily I **إِنِّي** of the worlds **الْمَلَكِينَ** the Lord **رَبِّ** Allah **اللَّهُ** fear  
 desire **أُرِيدُ** **أَنْ** that **تَبَوَّأَ** you be laden **بِإِثْمِي** with my sin **وَأَنْتَكَ**  
 and your sin **فَتَكُونُ** and become **مِنْ** from **أَصْحَابِ** inmates **النَّارِ**  
 (of) the **وَذَلِكَ** (of) the Fire **جَزَاءُ** and that **الظَّالِمِينَ** (is) reward  
 his (evil) soul **فَنَفْسُهُ** him **لَمْ** then prompted **فَطَوَّعَتْ** wrong-doers  
 killing **قَتَلَ** **أَخِيهِ** (of) his brother **فَقَتَلَهُ** and he killed him **فَأَصْبَحَ**  
 then sent **فَبَعَثَ** the losers **الْخَاسِرِينَ** (one) of **مِنْ** and became  
 Allah **اللَّهُ** **عُرَابًا** a crow **يَبْحَثُ** scratching **فِي** (in) **الْأَرْضِ** the earth  
**لِيُرِيَهُ** so that it shows him **كَيْفَ** how **يُورِي** he may hide **سَوْءَهُ**  
 dead body **أَخِيهِ** (of) his brother **قَالَ** he said **يَوَيْلَئِي** woe to me!  
 am I not able **أَعَجَزْتُ** **أَنْ** that **أَكُونُ** I could be **مِثْلَ** like **هَذَا**  
 this **الْقَرَابِ** crow **فَأُورِي** and could hide **سَوْءَهُ** dead body **أَخِي** (of)  
 my brother **فَأَصْبَحَ** then he became **مِنْ** from **النَّادِمِينَ** those who  
 regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimûn* (polytheists and wrongdoers)." 30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا يَغْتَرِ نَفْسًا أَوْ فَسَادًا فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
 النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا  
 مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣١﴾

مِن أَجْلِ that because ذَٰلِكَ We ordained كَتَبْنَا عَلَىٰ for  
 Children إِسْرَءِيلَ (of) أَنَّهُمُ that مَنْ who قَتَلَ killed نَفْسًا a  
 person بِغَيْرِ (he having killed) نَفْسٍ without أَوْ or فَكَانَ as (it would be)  
 in the الْأَرْضِ (for) mischief فِي as if فَكَأَنَّمَا the earth  
 if قَتَلَ he killed النَّاسَ mankind جَمِيعًا all وَمَنْ who أَحْيَاهَا  
 (of) النَّاسَ He had saved life (it) as if فَكَأَنَّمَا saved its life  
 mankind جَمِيعًا all وَلَقَدْ and verily جَاءَتْهُمْ came to them رُسُلُنَا  
 Our Messengers بِالْبَيِّنَاتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا  
 many مِنْهُمْ of them بَعْدَ after ذَٰلِكَ that فِي in the الْأَرْضِ the  
 earth لَمُسْرِفُونَ ﴿٢٦﴾ (are) those who committed excesses

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ  
 أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
 عَذَابٌ عَظِيمٌ ﴿٢٧﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٢٨﴾

إِنَّمَا the only جَزَاءُ reward الَّذِينَ (of) those who يُحَارِبُونَ wage  
 Allah war (against) اللَّهَ and وَرَسُولَهُ His Messenger وَيَسْعَوْنَ and  
 in the الْأَرْضِ the earth فَسَادًا mischief أَن (is) that يُقَتَّلُوا (is)  
 or they are killed أَوْ or يُصَلَّبُوا they are crucified أَوْ or تُقَطَّعَ  
 off أَيْدِيهِمْ their hands وَأَرْجُلُهُمْ and their feet مِنْ خِلْفٍ from  
 or opposite أَوْ or يُنْفَوْا be exiled مِنَ the land ذَٰلِكَ the land  
 that لَهُمْ (is) disgrace جِزَاءٌ (is) فِي in الدُّنْيَا (this) world  
 وَلَهُمْ and for them فِي in الْآخِرَةِ the Hereafter عَذَابٌ torment  
 عَظِيمٌ ﴿٢٧﴾ (is) a great إِلَّا (is) except الَّذِينَ تَابُوا those who repented

over them <sup>عَلَيْهِمْ</sup> you have power <sup>تَقْدِرُوا</sup> that <sup>أَنَّ</sup> before <sup>مِنْ قَبْلِ</sup>  
 (is) <sup>فَاعْلَمُوا</sup> Allah <sup>اللَّهُ</sup> that <sup>أَنَّ</sup> so you (should) know  
 Most Merciful <sup>رَحِيمٌ</sup> All-Forgiving

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٣﴾  
 إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا believe <sup>آمَنُوا</sup> who <sup>الَّذِينَ</sup> O you <sup>يَا أَيُّهَا</sup>  
 and you seek <sup>وَابْتَغُوا</sup> to Him <sup>إِلَيْهِ</sup> approach <sup>وَجَاهِدُوا</sup>  
 so that you may <sup>لَعَلَّكُمْ</sup> His Way <sup>سَبِيلِهِ</sup> in <sup>فِي</sup> you strive hard  
<sup>تُفْلِحُونَ</sup> those who <sup>الَّذِينَ</sup> verily <sup>إِنَّ</sup> succeed <sup>﴿٣٣﴾</sup>  
 that <sup>لَهُمْ</sup> (for them) they had <sup>لَوْ</sup> disbelieved <sup>﴿٣٤﴾</sup>  
 (is) in <sup>الْأَرْضِ</sup> the earth <sup>جَمِيعًا</sup> all <sup>وَمِثْلَهُ</sup> and like of it <sup>مَعَهُ</sup>  
 that they ransom <sup>لَيَفْتَدُوا</sup> with it <sup>بِهِ</sup> from <sup>مِنْ</sup> torment <sup>عَذَابِ</sup> <sup>يَوْمِ</sup>  
 (of) Resurrection <sup>الْقِيَامَةِ</sup> (of) Day <sup>﴿٣٥﴾</sup> will be accepted <sup>لَيَقْبَلُ</sup> not <sup>مَا</sup> (of)  
 torment <sup>أَلِيمٌ</sup> and for them <sup>وَلَهُمْ</sup> from them <sup>مِنْهُمْ</sup>  
 they come out <sup>يُخْرِجُونَ</sup> that <sup>أَنْ</sup> they would wish <sup>﴿٣٦﴾</sup> a painful  
 will come <sup>يُخْرِجُونَ</sup> they <sup>هُمْ</sup> but not <sup>وَمَا</sup> the Fire <sup>النَّارِ</sup> of <sup>﴿٣٧﴾</sup>  
 out <sup>﴿٣٨﴾</sup> of it <sup>﴿٣٩﴾</sup> and for them <sup>﴿٤٠﴾</sup> torment <sup>﴿٤١﴾</sup> (is)  
 a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the

torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

وَالسَّارِقُ and male thief وَالسَّارِقَةُ and female thief فَاقْطَعُوا you cut off أَيْدِيَهُمَا their hands جَزَاءً as a recompense بِمَا for what كَسَبَا they have earned نَكَالًا an exemplary punishment مِّنَ اللَّهِ from Allah وَاللَّهُ Allah (is) All-Mighty عَزِيزٌ All-Wise ﴿٣٨﴾ Fَنَ whoever repented مِّن بَعْدِ after ظُلْمِهِ his wrong-doing وَأَصْلَحَ and amended (his ways) فَإِنَّ then surely اللَّهُ Allah يَتُوبُ would relent عَلَيْهِ towards him إِنَّ indeed اللَّهُ Allah عَفُورٌ (is) All-Forgiving رَّحِيمٌ Most Merciful ﴿٣٩﴾ أَلَمْ do not تَعْلَمْ you know أَنَّ that اللَّهُ Allah belongs to Him لَهُ مُلْكُ the dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and the earth يُعَذِّبُ He punishes مَن whom يَشَاءُ (to) whom He forgives وَيَغْفِرُ He wills He wills عَلَى and اللَّهُ Allah كُلِّ over شَيْءٍ every قَدِيرٌ thing ﴿٤٠﴾ (is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

يَأْتِيهَا الرُّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِغَوَّامٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوحِيدٍ مِّنَ الْكَلِمَةِ مِّن بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن

تَمْلِكُ لَهُمْ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١﴾

﴿يَتَأْتِيهَا﴾ O الرُّسُولُ Messenger لَا (let) not يَحْزَنُكَ (let) not you grieve you  
الَّذِينَ those who يُسْرِعُونَ race each other into الْكُفْرَ the disbelievers  
مِنَ of the الَّذِينَ those who قَالُوا said ءَامَنَّا we believed  
بِأَفْوَاهِهِمْ with their mouths وَلَمْ but did not تُؤْمِنَ believe قُلُوبُهُمْ  
وَمِنْ their hearts and of الَّذِينَ those who هَادُوا have become  
جews سَتَعُونَ (are) listeners لِلْكَذِبِ to falsehood سَتَعُونَ  
لِقَوْمٍ listeners (who) to people (who) آخَرِينَ other لَمْ have not بِأَتُولِكُمْ  
يُحْرِفُونَ come to you they change أَلَكُمُ the words مِنْ بَعْدِ after  
مَوَاضِعُهُمْ (has been determined) يَقُولُونَ they say إِنْ  
if أُوتِيتُمْ you are given هَذَا this فَخُذُوهُ you take it وَإِنْ  
not لَمْ تُؤْتَوْهُ you are given this فَاحْذَرُوا then beware وَمَنْ  
whom يُرِيدُ will الله الله فَنَنْتُمْ that he falls into error فَكُنْ then  
shall never تَمْلِكُ (to do) you be able لَمْ for him مِنْ against الله  
Allah شَيْئاً any thing أُولَئِكَ those (are) الَّذِينَ ones whom لَمْ  
did not يُرِيدُ want الله الله أَنْ that يُطَهِّرْ He purifies قُلُوبَهُمْ  
their hearts لَهُمْ for them فِي in الدُّنْيَا (this) world خِزْيٌ (is)  
disgrace وَلَهُمْ and for them فِي in (is) الْآخِرَةِ the Hereafter  
عَذَابٌ torment عَظِيمٌ (is) a great

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.



سَتَعْمُونَ الْكُذِبَ أَكَلُونَ لِلشَّحَةِ فَإِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٦﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٧﴾

سَتَعْمُونَ listeners الْكُذِبَ to falsehood أَكَلُونَ devourers لِلشَّحَةِ they come to you جَاءُوكَ and if فَإِنْ of forbidden earnings turn away أَعْرِضْ or أَوْ between them بَيْنَهُمْ then (either) judge from عَنْهُمْ you turn away تُعْرِضْ and if وَإِنْ from them عَنْهُمْ anything شَيْئًا they harm you يَضُرُّوكَ then shall never فَكَنْ them وَإِنْ and if حَكَمْتَ you (decide to) judge فَأَحْكُم then judge بَيْنَهُمْ between them بِالْقِسْطِ with justice إِنَّ اللَّهَ verily يُحِبُّ they appoint يُحْكِمُونَكَ and how وَكَيْفَ the just ﴿١٦﴾ loves the Torah التَّوْرَةُ while (they have) with them وَعِنْدَهُمُ you a judge فِيهَا حُكْمُ wherein (is) decision اللَّهُ (of) Allah ثُمَّ yet يَتَوَلَّوْنَ (even) after they turn away وَمَا and not أُولَئِكَ those (are) بِالْمُؤْمِنِينَ ﴿١٧﴾ believers

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ الْنَاسَ وَأَخْشَوْنَ اللَّهَ وَلَا تَشْتَرُوا بِإِيمَانِي مِمَّا قَلِيلًا وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٨﴾

إِنَّا أَنْزَلْنَا the Torah التَّوْرَةَ We have sent down هُدًى guidance وَنُورٌ light يُحْكَمُ (used to) يُحْكَمُ judge بِهَا the Prophets النَّبِيُّونَ الَّذِينَ who had أَسْلَمُوا

became jews هَادُوا for those who الَّذِينَ submitted (to Allah)  
 to them was أَسْتَحْفِظُوا rabbis بِمَا and scholars وَالْكَاهِنُونَ  
 (of) Allah كِتَابِ Book of entrusted protection مِنْ  
 so do not تَخْشَوْا witnesses عَلَيْهِ to it and they were  
 and do not وَلَا but fear Me وَأَخْشَوْنِ the people الْكَاسِ you fear  
 a little قَلِيلًا for a price ثَمَنًا My Verses بِآيَاتِي you sell  
 (has) أَنْزَلَ by what بِمَا judge بِحُكْمِ did not لَمْ and whoever وَمَنْ  
 (they) indeed هُمْ those (are) فَأُولَئِكَ Allah اللَّهُ sent down  
 the disbelievers الْكَافِرُونَ ﴿١١﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْأَنْفِ وَالْأَذُنَ بِالْأَذُنِ وَالسِّنَّ  
 بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ  
 هُمُ الظَّالِمُونَ ﴿١١﴾ وَقَفَّيْنَا عَلَى مَائِدَتِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنْتَهَى إِلَيْنَا فِيهِ هُدًى  
 وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٢﴾

that in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained كُتِبْنَا  
 النَّفْسَ life بِالنَّفْسِ for life وَالْعَيْنَ and eye بِالْعَيْنِ for eye وَالْأَنْفَ  
 and nose بِالْأَنْفِ وَالْأَذُنَ for nose وَالْأَذُنَ and ear بِالْأَذُنِ وَالسِّنَّ  
 and tooth بِالسِّنِّ وَالْجُرُوحَ for tooth قِصَاصٌ and (for) wounds قِصَاصٌ  
 it (will) فَهُوَ it forgoes تَصَدَّقَ so whoever فَمَنْ retribution  
 did لَمْ and whoever وَمَنْ for him لَّهُ an expiation كَفَّارَةٌ (be)  
 Allah اللَّهُ has sent down أَنْزَلَ by what بِمَا judge بِحُكْمِ not  
 the فَأُولَئِكَ they (who were) الظَّالِمُونَ ﴿١١﴾

their foot steps in عَنِ and We sent وَقَفَيْنَا wrong-doers  
 what بَيْنَ يَدَيْهِ confirming مُصَدِّقًا (of) Mary مَرْيَمَ son ابْنِ Jesus  
 and We وَهَاتَيْنَاهُ the Torah التَّوْرَةَ of مِنْ had come before him  
 guidance هُدًى in which (was) فِيهِ the Gospel الْإِنْجِيلَ gave him  
 had come بَيْنَ يَدَيْهِ what لِمَا and confirming وَمُصَدِّقًا and light وَنُورٌ  
 and a guidance وَهُدًى the Torah التَّوْرَةَ of مِنْ before him  
 for the pious لِلْمُتَّقِينَ ﴿١٩﴾ and an admonition

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn*. 46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn*.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَقِيمُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٠﴾

and let judge أَهْلُ and People الْإِنْجِيلِ (of) the Gospel بِمَا by  
 and whoever وَمَنْ in it فِيهِ Allah اللَّهُ has sent down أَنْزَلَ what  
 لَمْ did not يَحْكَمْ judge بِمَا by what أَنْزَلَ by what Allah اللَّهُ has sent down  
 the فَاُولَٰئِكَ they (who are) هُمُ those (are) هُمُ the الْفَاسِقُونَ ﴿١٩﴾  
 and We have sent down وَأَنْزَلْنَا transgressors إِلَيْكَ to you  
 the Book بِالْحَقِّ in truth مُصَدِّقًا confirming لِمَا what بَيْنَ يَدَيْهِ  
 and a وَمُهَيِّمًا the Book الْكِتَابِ of مِنْ had come before it  
 the truth الْحَقِّ of مِنْ has come to you جَاءَكَ over it عَلَيْهِ watcher  
 a law شِرْعَةً of you مِنْكُمْ We have prescribed جَعَلْنَا for each لِكُلِّ  
 Allah اللَّهُ willed شَاءَ and if وَلَوْ and a clear way وَمِنْهَاجًا

one community **أُمَّة** He would have made you **لَجَعَلَكُمْ**  
 He gave you **مَّا آتَاكُمْ** what **مَا** in **فِي** to test you **لِيَبْلُوَكُمْ** but **وَلَكِنْ**  
**فَاسْتَقِيمُوا** so vie one with another **الْخَيْرَاتِ** in good works **إِلَى** to **اللَّهِ**  
 then He will **مَرْجِعُكُمْ** all **جَمِيعًا** (is) your return **فَيُنَبِّئُكُمْ** Allah  
 about it **فِيهِ** you used to **كُنْتُمْ** about what **بِمَا** inform you  
 you differ **تَخْتَلِفُونَ** ﴿١٦﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَن أَسْأَلَكُمْ يَتِيمُهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١٦﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِّنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿١٧﴾

وَأَن and that **أَسْأَلَكُمْ** you judge **يَتِيمُهُمْ** between them **بِمَا** by what  
 you follow **تَتَّبِعْ** and do not **وَلَا** Allah **اللَّهُ** has sent down **أَنزَلَ**  
**أَهْوَاءَهُمْ** their desires **وَاحْذَرْهُمْ** and beware of them **أَن** lest **يَفْتِنُوكَ**  
 has **أَنزَلَ** (of) what **مَا** some **بَعْضِ** from **عَنْ** they tempt you away  
 they turn away **تَوَلَّوْا** and if **فَإِن** to you **إِلَيْكَ** Allah **اللَّهُ** sent down  
**فَاعْلَمُوا** then you know **أَنَّمَا** only **يُرِيدُ** Allah **اللَّهُ** wills **أَن** that **يُصِيبَهُمْ**  
 and **يَبْغُونَ** He punishes them **بِ** **بَعْضِ** for some **ذُنُوبِهِمْ** (of) their sins **وَأَن**  
 indeed **كَثِيرًا** many **مِّنَ** of **النَّاسِ** the people **لَفَاسِقُونَ** ﴿١٦﴾  
**أَفَحُكْمَ** transgressors **الْجَاهِلِيَّةِ** do judgement **يَبْغُونَ** (of) ignorance  
 they seek **وَمَنْ** (is) and who **أَحْسَنُ** better **مِّنَ** than **اللَّهُ** Allah **حُكْمًا**  
 having firm faith **يُوقِنُونَ** ﴿١٧﴾ for a people **لِّقَوْمٍ** in judgement

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَلْدِمِينَ ﴿٥١﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take some بَعْضُهُمْ (as) allies أَوْلِيَاءَ and the نصارى the Jews takes يَتَوَلَّهُمْ and who وَمَنْ (of) some بَعْضٍ (are) allies of them أَوْلِيَاءَ of them then he (is) فَإِنَّهُ of you مِنْكُمْ them for allies إِنَّ (one) of them مِنْهُمْ the people الْقَوْمَ guide يَهْدِي (does) not لَا Allah الله verily the people الْقَوْمَ guide يَهْدِي (does) not لَا Allah الله verily الْظَّالِمِينَ ﴿٥٠﴾ wrong-doers فَتَرَى and you see الَّذِينَ in those قُلُوبِهِمْ in those قُلُوبِهِمْ to them فِي those قُلُوبِهِمْ they hurry يُسْرِعُونَ (is) disease مَرَضٌ whose hearts to them فِيهِمْ they hurry يُسْرِعُونَ (is) disease مَرَضٌ whose hearts يَقُولُونَ they say نَخْشَىٰ we fear أَنْ we fear أَنْ تُصِيبَنَا that دَآئِرَةٌ a دَآئِرَةٌ may befall us بِالْفَتْحِ He brings يَا أَيُّ that أَنْ Allah الله perhaps misfortune بِالْفَتْحِ He brings يَا أَيُّ that أَنْ Allah الله perhaps victory أَوْ or أَمْرٍ a decision مِنْ from عِنْدِهِ His Presence فَيُضْبِحُوا His Presence فَيُضْبِحُوا then they will become عَلَىٰ on مَا what أَسْرُوا they concealed فِي in أَنْفُسِهِمْ themselves تَلْدِمِينَ ﴿٥١﴾ regretful

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them (as *Auliya'*), then surely, he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust). 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾  
يَكَايَأُ الَّذِينَ ءَامَنُوا مَنْ رَتَدَ مِنْكُمْ عَنْ دِينِهِ قَسُوفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ  
يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

are these الَّذِينَ believed ءَامَنُوا those who and will say وَيَقُولُ  
strongest جَهْدَ by اللّٰهِ swore أَقْسَمُوا the ones who الَّذِينَ  
أَيْمَانِهِمْ (of) their oaths إِنَّهُمْ لَمَعَكُمْ (are) with you حَبِطَتْ  
and they have فَأَصْبَحُوا their deeds أَعْمَالُهُمْ have gone to waste  
believe ءَامَنُوا who الَّذِينَ O you يَكَايَأُ the losers ﴿٥٣﴾ become  
his from عَنْ of you مِنْكُمْ turns back رَتَدَ whoever مَنْ  
a people بِقَوْمٍ اللّٰهُ bring يَأْتِي so shall قَسُوفَ religion  
humble أَذِلَّةٌ and who love Him وَيُحِبُّونَهُ whom He loves  
the towards الْمُؤْمِنِينَ أَعِزَّةٌ the believers أَعِزَّةٌ towards  
disbelievers يُجَاهِدُونَ they fight فِي in سَبِيلِ اللّٰهِ Way (of) وَلَا  
and do not يَخَافُونَ they fear لَوْمَةَ blame لَآئِمٍ (of) ذَٰلِكَ  
that فَضْلُ (is) اللّٰهُ (of) اللّٰهُ يُؤْتِيهِ He grants مَنْ whom يَشَآءُ  
He wills وَاللّٰهُ and اللّٰهُ وَاسِعٌ (is) عَلِيمٌ ﴿٥٤﴾  
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَكَايَأُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا عَلَيْكُمْ هُمُوزًا وَلِغِيَ مِنَ الدِّينِ أَوْثَرًا لِّكُتُبٍ  
مِّن قَبْلِكُمْ وَالْكَفَّارُ أَوْلِيَاءُ ۖ وَأَتَّقُوا اللّٰهَ إِنَّكُمْ مُّؤْمِنُونَ ﴿٥٧﴾

and His **رَسُولُهُ** (is) Allah **اللَّهُ** your friend **وَلِيُّكُمْ** only **إِنَّمَا** those who **وَالَّذِينَ** believe **آمَنُوا** and those who **وَالَّذِينَ** Messenger **وَالَّذِينَ** establish **يُقِيمُونَ** the prayer **الصَّلَاةَ** and give **وَيُؤْتُونَ** Zakat **وَهُمْ** and whoever **وَمَنْ** (are) those who bow down **وَيَسْجُدُونَ** and they **يَتَوَكَّلُونَ** takes as friends **اللَّهُ** Allah **وَرَسُولُهُ** and His Messenger **وَالَّذِينَ** (of) Allah **اللَّهُ** party **حِزْبٍ** then **فَإِنْ** believe **آمَنُوا** and those who **هُمْ** (they who are) **الْقَالِبُونَ** victorious **يَا أَيُّهَا** O you **وَالَّذِينَ** who **آمَنُوا** take **تَتَّخِذُوا** those who **وَالَّذِينَ** you take **تَتَّخِذُوا** (do) not **لَا** believe **وَيَسْخَرُونَ** your religion **هُزُومًا** for mockery **وَلَعِبًا** and fun **مِنْ** from **وَالَّذِينَ** the Scripture **الْكِتَابَ** have been given **أَوْثَرًا** those who **وَالَّذِينَ** as allies **وَأَقْرَبًا** and the disbelievers **وَالْكَافِرِينَ** before you **إِنْ** if **كُنتُمْ** you are **مُؤْمِنِينَ** (true) believers **اللَّهُ** Allah fear

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). 56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. 57. O you who believe! Take not as *Auliya'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُومًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٥﴾ قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَعْبُدُونَ مِن دُونِ اللَّهِ مَا يَلْبِغُ اللَّهُ وَمَا أَنزَلَ إِلَيْنَا وَمَا أَنزَلَ مِن قَبْلُ وَإِنَّا أَكْثَرُكُمْ فَتَعْبُدُونَ ﴿٥٦﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِّنْ ذَلِكَ مُتَوَكِّلِينَ عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَمَلَ مِنْهُمْ الْفَرْدَ وَالْمُنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٥٧﴾

وَإِذَا نَادَيْتُمْ and when **نَادَيْتُمْ** you call **إِلَى** for **الصَّلَاةِ** prayer **تَتَّخِذُوهَا** they take it **هُزُومًا** for mockery **وَلَعِبًا** and fun **وَالَّذِينَ** because **بِأَنَّهُمْ** they are **قَوْمٌ** a people **لَا** do not **يَعْقِلُونَ** who understand **قُلْ** say **يٰٓأَهْلَ** you opposing **تَعْبُدُونَ** (of) the Scripture **الْكِتَابِ** O people **وَمَا** us **إِلَّا** except **أَنَّ** that **آمَنَّا** we believe **بِاللَّهِ** in Allah **وَمَا** and what **أُنزِلَ** was sent **إِلَيْنَا** has been sent **وَمَا** to us **وَمَا** and what **أُنزِلَ** (are) **فَتَعْبُدُونَ** most of you **وَأَكْثَرُكُمْ** and indeed **وَأَنَّ** before (us) **قُلْ**

of worse I inform you أَنُتِمْ shall say قُل transgressors  
 Allah with عِنْدَ regarding recompence ثَمُونَهُ that ذَلِكَ than  
 مَنْ whom لَعَنَهُ Allah cursed وَغَضِبَ and became angry عَلَيْهِ  
 to الْقَرْدَةِ some of them مِنْهُمْ and He transformed وَجَعَلَ with him  
 وَالْحَنَازِيرَ monkeys and (who) worshipped وَعَبَدَ and swines  
 الشَّاطِرُونَ and (who) worshipped الشَّاطِرُونَ and swines  
 in rank مَكَائِلَ worse شَرُّ those (are) أُولَئِكَ the false deities  
 Way السَّبِيلِ Right سَوَاءَ from عَنْ and more astray

58. And when you proclaim the call for *As-Salât*, they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghûât* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٩﴾ وَرَأَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ  
 فِي الْإِيمَانِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٠﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِيمَانَ  
 وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦١﴾

وَإِذَا جَاءُوكُمْ and when جَاءُوكُمْ they come to you قَالُوا they said (say) آمَنَّا  
 with دَخَلُوا they entered بِالْكَفْرِ with it وَهُمْ disbelief  
 قَدْ and they خَرَجُوا verily قَدْ and they خَرَجُوا بِهِ went out  
 وَاللَّهُ and Allah أَعْلَمُ what كَانُوا what كَانُوا they are يَكْتُمُونَ ﴿٥٩﴾  
 وَرَأَى and you see كَثِيرًا many مِنْهُمْ of them يُسْرِعُونَ hurrying فِي in  
 الْإِيمَانِ sin وَالْعُدْوَانِ and transgression وَأَكْلِهِمُ and devouring الشَّحْتِ  
 they كَانُوا what مَا evil indeed (is) لَيْسَ the forbidden earnings  
 يَعْمَلُونَ ﴿٦٠﴾ have been doing لَوْلَا if not يَنْهَاهُمُ forbid them الرَّبَّيُّونَ  
 الْإِيمَانَ their uttering قَوْلِهِمُ from عَنْ and rabbis الْأَحْبَارُ the scholars



forbidden <sup>الْشُّعْتِ</sup> and their devouring <sup>وَأَكْلِهِمْ</sup> sinful (words)  
 they have been <sup>كَانُوا</sup> what <sup>مَا</sup> evil indeed (is) <sup>لَيْسَ</sup> earning  
 contriving <sup>يَصْنَعُونَ</sup> ﴿٣٦﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَزِيلَ إِلَيْكَ مِنْ رَحْمَةٍ طُغْيَانًا وَكَفْرًا وَالْقِيَامَةُ بَيْنَهُمُ الْعَذَابُ وَالْبَعْثُ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسَعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٣٦﴾

وَقَالَتِ الْيَهُودُ and said <sup>يَدُ</sup> the Jews <sup>مَغْلُولَةٌ</sup> (is) fettered  
 and they have <sup>غُلَّتْ</sup> fettered <sup>أَيْدِيهِمْ</sup> (are) fettered <sup>وَلُعِنُوا</sup> their hands  
 His <sup>بَلْ</sup> but <sup>قَالُوا</sup> they have said <sup>يَدَاهُ</sup> for what <sup>كَيْفَ</sup> been cursed  
 He <sup>يُنْفِقُ</sup> as <sup>يَشَاءُ</sup> He spends <sup>مَبْسُوطَتَانِ</sup> (are) outspread Hands  
 of them <sup>كَثِيرًا</sup> many <sup>وَلَيزِيدَنَّ</sup> and definitely increases <sup>يَتِيمًا</sup> wills  
 your <sup>أَزِيلَ</sup> what <sup>إِلَيْكَ</sup> has been sent down <sup>مِنْ</sup> to you  
 and We <sup>طُغْيَانًا</sup> Lord <sup>وَكُفْرًا</sup> in their rebellion <sup>وَالْقِيَامَةُ</sup> and disbelief  
 and <sup>بَيْنَهُمُ</sup> have cast <sup>الْعَذَابُ</sup> among them <sup>وَالْبَعْثُ</sup> enmity  
 they <sup>أَوْقَدُوا</sup> whenever <sup>كُلَّمَا</sup> (of) Resurrection <sup>يَوْمِ</sup> Day <sup>أُطْفِئَتْ</sup> till  
 Allah <sup>أَطْفَأَهَا</sup> extinguished it <sup>لِلْحَرْبِ</sup> of war <sup>نَارًا</sup> kindled  
 (to <sup>وَسَعَوْنَ</sup> earth <sup>فِي</sup> and they (always) strive <sup>فَسَادًا</sup> mischief  
 like <sup>لَا</sup> and Allah <sup>يُحِبُّ</sup> (does) not <sup>الْمُفْسِدِينَ</sup> the mischief-makers ﴿٣٦﴾

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ (of) the Scripture People that and if  
 آمَنُوا believed and feared (Allah) لَكَفَرْنَا We would have  
 عَنْهُمْ surely effaced from them سَيِّئَاتِهِمْ their evils وَلَآ دَخَلْنَاهُمْ  
 جَنَّاتِ النَّعِيمِ (of) Gardens would have surely admitted them (to)  
 التَّوْرَةَ the Torah أَقَامُوا they and if وَلَوْ bliss  
 الْإِنْجِيلَ and the Gospel وَمَا أُنْزِلَ and what إِلَيْهِمْ had been sent  
 رَبِّهِمْ from their Lord لَأَكَلُوا they would surely have  
 مِنْ فَوْقِهِمْ got provision from above them وَمِنْ تَحْتِ  
 أَرْجُلِهِمْ beneath their feet مِنْهُمْ among them (are) أُمَّةٌ people  
 مُقْتَصِدَةٌ moderate وَكَثِيرٌ many and مِنْهُمْ of them سَاءَ what  
 يَعْمَلُونَ they are doing ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضى الله عنه), but many of them do evil deeds.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ زِيدْتُمْ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

has been أَنْزَلَ what مَا convey بَلِّغ Messenger أَرْسُولُ O يَا أَيُّهَا  
 and if وَإِنْ your Lord رَبِّكَ from مِنْ to you إِلَيْكَ sent down  
 you conveyed بَلَّغْتَ then have not فَمَا you do (it) قَعَلْ did not  
 will protect you يَعْصِمُكَ and Allah وَاللَّهُ His Messege رِسَالَتُهُ  
 from النَّاسِ the people إِنَّ indeed اللَّهُ Allah لَا does not يَهْدِي  
 O People الْقَوْمَ guide الْكَافِرِينَ ﴿٦٧﴾ disbelievers قُلْ say يَا أَهْلَ  
 anything الْكِتَابِ (of) the Scripture لَسْتُمْ you are not عَلَى on شَيْءٍ  
 and the تُقِيمُوا till تَقْرَأُوا the تَوْرَةَ Torah وَالْإِنْجِيلَ and the  
 Gospel وَمَا and what أَنْزَلَ has been sent down إِلَيْكُمْ to you  
 from رَبِّكُمْ your Lord وَلَيَزِيدَنَّ and would certainly increase كِتَابُكُمْ  
 to إِلَيْكَ has been sent down أَنْزَلَ what مَا of them مِنْهُمْ many  
 and وَكَثُرًا in rebellion طُغْيَانًا your Lord رَبِّكَ from مِنْ you  
 people الْقَوْمَ over عَلَى grieve تَأْسُ so do not فَلَا disbelief  
 disbelievers الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. 68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالَا إِنَّهُمْ رَسُولُكُمْ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who الَّذِينَ ءَامَنُوا believed those who هَادُوا and Christians وَالصَّابِئُونَ and Sabaeans وَالنَّصَارَى and Day الْيَوْمِ in Allah بِاللَّهِ whoever ءَامَنَ (shall be) no فَلَا good deeds صَالِحًا and did وَعَمِلَ the Last خَوْفٌ

فَإِنَّ shall grieve ﴿٦٩﴾ they nor وَلَا on them fear عَلَيْهِمْ  
 أَخَذْنَا We took مِيثَاقَ covenant بَنِي Children (of) إسرائِيلَ  
 وَأَرْسَلْنَا (of) Israel رُسُلًا Messengers إِلَيْهِمْ and We sent  
 كُلَّمَا whenever جَاءَهُمْ came to them رَسُولٌ a Messenger بِمَا  
 some (of) قَرِيبًا by them أَنْفُسَهُمْ liked تَهْوَى not لَا with what  
 كَذَّبُوا them) (they) kill قَرِيبًا and some (of them) يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِصِيرٍ  
 بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي لِيَسْرَوِيلَ  
 أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ  
 أَنْصَارٍ ﴿٧٢﴾

وَحَسِبُوا أَلَّا تَكُونَ there will be فِتْنَةً and they thought  
 فَعَمُوا trial فَصَمُوا so they became blind and they became deaf ثُمَّ  
 تَابَ then اللَّهُ Allah turned عَلَيْهِمْ (with forgiveness) ثُمَّ to them  
 وَصَمُوا they became blind but (again) عَمُوا and they became deaf  
 كَثِيرٌ many مِنْهُمْ of them وَاللَّهُ and Allah بِصِيرٍ All-Seer (is) بِمَا  
 of what يَعْمَلُونَ ﴿٧١﴾ they do لَقَدْ surely كَفَرَ disbelieved الَّذِينَ  
 those who قَالُوا said إِنَّ He (Who is) اللَّهُ indeed هُوَ Allah  
 the Messiah ابْنُ the son مَرْيَمَ (of) Mary وَقَالَ but said الْمَسِيحُ  
 O Children يَسْرَوِيلَ (of) Israel أَعْبُدُوا you  
 Allah رَبِّي my Lord رَبَّكُمْ and your Lord إِنَّهُ  
 verily he مَنْ whoever يُشْرِكْ بِاللَّهِ sets partners with Allah فَقَدْ then

Paradise الْحَنَّة to him عَلَيْهِ Allah ﷻ has forbidden حَرَّمَ indeed  
and (there are) وَمَا the Fire النَّارُ and his abode (will be) وَمَاؤُهُ  
helpers لِلظَّالِمِينَ for the wrong-doers مِنْ أَنْصَارٍ ٧١ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.  
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ  
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧١ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ عَفُورٌ  
رَحِيمٌ ٧٢ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا  
يَاكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُوقَعُونَ ٧٣

لَقَدْ كَفَرَ verily الَّذِينَ disbelieved قَالُوا said إِنَّ and  
Allah ﷻ indeed ثَالِثُ (is) third ثَلَاثَةٍ (of) three وَمَا (of)  
no مِنْ إِلَهٍ Ilah (god) إِلَّا except إِلَهُ Ilah (God) وَحِدٌ One وَإِنْ  
they did not لَمْ يَنْتَهُوا عَمَّا they desist يَقُولُونَ from what  
are saying لَيَمَسَّنَّ shall certainly befall الَّذِينَ those who كَفَرُوا  
disbelieved مِنْهُمْ among them عَذَابٌ painful أَلِيمٌ ٧١  
أَفَلَا (will) not then يَتُوبُونَ (will) they turn (in repentance) إِلَى to Allah  
Allah ﷻ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُ وَاللَّهُ  
عَفُورٌ (is) All-Forgiving رَحِيمٌ ٧٢ Most Merciful مَا the Messiah  
the Messiah ابْنُ son مَرْيَمَ (of) Mary إِلَّا except رَسُولٌ  
a Messenger قَدْ certainly خَلَتْ مِنْ قَبْلِهِ have passed away  
him أَرْسَلُ the Messengers وَأُمُّهُ and his mother صِدِّيقَةٌ (was)  
a woman of truth كَانَا they both يَأْكُلَانِ used to eat الطَّعَامُ  
food أَنْظِرْ see كَيْفَ how نَبِّئُ We make clear لَهُمُ to them  
the signs الْآيَاتِ ثُمَّ and أَنْظِرْ see أَنَّى how they يُوقَعُونَ ٧٣  
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. 75. The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾ قُلْ يَتَاهَلِ  
الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا  
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٤﴾

قُلْ أَتَعْبُدُونَ say قُلْ besides Allah الله ما do you worship? من دُونِ nothing which  
قُلْ for your لَكُمْ has power يَمْلِكُ neither لَا something which  
He هُوَ and Allah وَاللَّهُ (for your) benefit نَفْعًا and nor وَلَا harm  
قُلْ All-Knowing الْعَلِيمُ (is) All-Hearing السَّمِيعُ indeed  
you exceed تَغْلُوا do not لَا (of) the Scripture الْكِتَابِ O People  
the truth الْحَقِّ other than غَيْرَ your religion دِينِكُمْ in limits  
(of) people قَوْمٍ desires أَهْوَاءَ you follow تَتَّبِعُوا and do not لَا  
and ضَلُّوا certainly قَدْ ضَلُّوا who went astray مِن قَبْلُ before وَأَضَلُّوا  
they mislead كَثِيرًا many وَضَلُّوا and strayed عَن from سَوَاءِ  
Path السَّبِيلِ Right ﴿٧٤﴾

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." 77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

يَعْبُدُونَ ﴿٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٧﴾ تَرَى

كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

لُعِنَ الَّذِينَ كَفَرُوا those who were cursed (of) Children إسرائيل (of) عَلَى by لِسَانِ tongue دَاوُدَ (of) David وَعِيسَى son أَبْنَى and Jesus (of) مَرْيَمَ (of) ذَلِكَ (was) that وَعَصَوْا because they disobeyed وَكَانُوا they did لَا not يَنْتَاهَوْنَ forbidding يَتَذَكَّرُونَ ﴿٧٩﴾ transgressing مَا vile indeed (was) لَيْسَ they used يَفْعَلُونَ ﴿٨٠﴾ they committed wrong deeds فَعَلُوا from each other to do. تَرَى you see كَثِيرًا many مِنْهُمْ of them يَتَوَلَّوْنَ they make (with) friends الَّذِينَ كَفَرُوا those who disbelieved لَيْسَ evil (is) مَا indeed what قَدَّمَتْ has been sent forth لَهُمْ for themselves أَنْ that سَخِطَ Allah became angry عَلَيْهِمْ with them وَفِي and in الْعَذَابِ torment هُمْ they خَالِدُونَ ﴿٨٠﴾ shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'*. Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا أَتَيْنَاهُمْ بِهِ وَمَا أَخَذْنَاهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ يَأْتِيهِمْ فَيَسْبِغُونَ رُءُوسَهُمْ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ بِالْآنِ believed they كَانُوا and if وَلَوْ in Allah  
 to إِلَيْهِ has been sent down أُنزِلَ and what وَمَا and the Prophet  
 friends أَوْلِيَاءَ they would have taken them أَلَمْ تَأْخُذْهُمْ not مَا him  
 (are) disobedient فَسِيقُونَ ﴿٨١﴾ of them مِّنْهُمْ many but كَثِيرًا  
 (to Allah) لَتَجِدَنَّ (among) people عَدَاوَةً in enmity لِلَّذِينَ to those who  
 set أَشْرَكُوا and those who وَالَّذِينَ the Jews أَلَيْهُودُ believed  
 partners with Allah وَلَتَجِدَنَّ and verily you will find أَقْرَبَهُمْ  
 have believed مَوَدَّةً nearest of them لِلَّذِينَ in love to those who  
 Christians أَصْحَابُ نَصْرَانٍ we (are) إِنَّا said قَالُوا (are) those who  
 (are) ذَلِكُ because يَآنَ that (is) مِنْهُمْ among them فَتَبْسِطُ  
 do not لَا and that they وَأَنَّهُمْ and monks وَرُهْبَانًا priests  
 take pride يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn*, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.



﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ رَأَوْا أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

﴿وَإِذَا﴾ has been sent down ﴿إِلَى﴾ to the Messenger ﴿الرَّسُولِ﴾ you see ﴿رَأَوْا﴾ their eyes ﴿أَعْيُنُهُمْ﴾ overflow ﴿تَفِيضُ﴾ with tears ﴿مِنَ الدَّمْعِ﴾ because ﴿مِمَّا عَرَفُوا﴾ they have recognized ﴿مِنَ الْحَقِّ﴾ of the truth ﴿يَقُولُونَ﴾ they say ﴿رَبَّنَا﴾ our Lord! ﴿ءَامَنَّا﴾ we have believed ﴿فَاكْتُبْنَا﴾ so write us down ﴿مَعَ الشَّاهِدِينَ﴾ the witnesses ﴿﴿٨٣﴾﴾ and what ﴿وَمَا﴾ the witnesses ﴿جَاءَنَا﴾ has come to us ﴿وَمَا﴾ in Allah ﴿بِاللَّهِ﴾ we believe ﴿مِنَ الْحَقِّ﴾ of the truth ﴿وَنَطْمَعُ﴾ and we wish (ferverently desire) ﴿أَنْ﴾ and we wish ﴿يُدْخِلَنَا﴾ that ﴿رَبُّنَا﴾ our Lord ﴿مَعَ﴾ with ﴿الْقَوْمِ الصَّالِحِينَ﴾ the people righteous ﴿﴿٨٤﴾﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُخْزَمُوا طَيِّبَاتٌ مِمَّا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَسْتَدْرَأُونَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْتِنِينَ ﴿٨٧﴾

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا for what ﴿قَالُوا﴾ they said ﴿جَنَّاتٍ﴾ Gardens ﴿تَجْرِي مِنْ تَحْتِهَا﴾ flowing under them ﴿الْأَنْهَارُ﴾ rivers ﴿خَالِدِينَ فِيهَا﴾ (streams) they would abide forever ﴿ذَلِكَ﴾ (therein) ﴿جَزَاءُ الْمُحْسِنِينَ﴾ reward (of) the ﴿﴿٨٥﴾﴾ and those who ﴿وَالَّذِينَ كَفَرُوا﴾ disbelieved ﴿وَكَذَّبُوا﴾ and ﴿بِآيَاتِنَا﴾ Our Verses ﴿أُولَٰئِكَ﴾ they (shall be) ﴿أَصْحَابُ الْجَحِيمِ﴾ inmates of the Fire ﴿﴿٨٦﴾﴾ ﴿يَأْتِيهَا﴾ O you ﴿الَّذِينَ ءَامَنُوا﴾ who do ﴿لَا﴾ believe! ﴿تَسْتَدْرَأُونَ﴾ do not ﴿﴿٨٧﴾﴾

has **أَحَلَّ** what **مَا** good things **طَيِّبَاتٍ** make unlawful **تَحَرَّمَ** not  
 you **وَمَنْدُوا** and (do) not **وَلَا** to you **لَكُمْ** Allāh **اللَّهُ** made lawful  
 like **يُحِبُّ** (does) not **لَا** Allāh **اللَّهُ** indeed **إِن** transgress  
 the transgressors **الْمُعْتَدِينَ** ﴿٨٧﴾

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). 86. But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
 وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُمْهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ  
 كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتُمْهُ أَيْمَانَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ  
 كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

وَكُلُوا and eat **مِمَّا** of what **رَزَقَكُمُ** sustenance provided to you **اللَّهُ**  
 (by) Allāh **حَلَالًا طَيِّبًا** good things **وَاتَّقُوا** and you fear **اللَّهُ**  
 (are) believers **مُؤْمِنُونَ** in Him **اللَّهُ** whom **أَنْتُمْ** you **بِهِ**  
 of futile **اللَّغْوِ** Allāh **اللَّهُ** call you to account **يُؤَاخِذُكُمْ** (will) not **لَا**  
 He will call you to account **يُؤَاخِذُكُمْ** but **وَلَكِنْ** your oaths **أَيْمَانِكُمْ** in **فِي**  
 its **أَيْمَانِكُمْ** earnestly sworn in **عَقَّدْتُمُ** for **بِمَا** account  
 its **فَكَفَّرتُمْهُ** oaths **الْأَيْمَانَ** expiation **إِطْعَامَ** feeding **عَشْرَةِ** (is) ten **مَسْكِينٍ** needy persons  
 your **أَهْلِيكُمْ** you feed **تَطْعَمُونَ** (of) what **مَا** average **أَوْسَطِ** of  
 families **أَوْ** or **كِسْوَتُهُمْ** clothing them **أَوْ** or **تَحْرِيرُ رَقَبَةٍ** freeing  
 then **فَمَنْ** a slave **لَمْ** but who **يَجِدْ** (did) not **فَصِيَامُ** find (that)  
 expiation **ثَلَاثَةِ أَيَّامٍ** three **ذَلِكَ** (is) that **كَفَّرتُمْهُ**  
 your oaths **أَيْمَانِكُمْ** (of) **إِذَا** when **حَلَفْتُمْ** you have sworn **وَاحْفَظُوا**  
 but keep **أَيْمَانَكُمْ** your oaths **كَذَلِكَ** thus **يَبَيِّنُ** Allāh **اللَّهُ**  
 Allah **لَكُمْ** to you **آيَاتِهِ** His Signs **لَعَلَّكُمْ** so that you may **تَشْكُرُونَ** ﴿٨٧﴾  
 give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٨﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٨٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّمَا only الْخَمْرُ intoxicants and sacrifices at الْأَنصَابُ and game of chance (gambling) وَالْمَيْسِرُ and divining arrows وَالْأَزْلَامُ altars (are) an abomination رِجْسٌ of handiwork الشَّيْطَانِ (of) Satan فَاجْتَنِبُوهُ so avoid it لَعَلَّكُمْ so that you may تُفْلِحُونَ ﴿٨٨﴾ attain success إِنَّمَا only wants يُرِيدُ the شَّيْطَانُ enmity الْعَدَاوَةَ between you يَتَنَكَّمُ he excites يُوقِعُ that Satan أَن and hatred وَالْبَغْضَاءَ and games of intoxicants وَالْمَيْسِرُ and games of chance (gambling) وَيَصُدَّكُمْ hinder you عَنْ and from ذِكْرِ the prayer الصَّلَاةِ and from وَعَنِ (of) Allah اللَّهُ remembrance فَهَلْ the prayer (be of those) who abstain مُنْتَهُونَ ﴿٨٩﴾ you أَنْتُمْ so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. 91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٠﴾ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩١﴾

[illegible]

**92.** And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. **93.** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُغْكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيُغَلِّزَ اللَّهُ مَنِ يَخَافُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِيُذَوَّقَ وَبِالْأَمْرِ عَفَا اللَّهُ عَنْ سَلَفٍ وَمَنْ عَادَ فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا surely will try you believe يَتْلُو كُمْ who آمَنُوا O you الَّذِينَ  
 which تَنَالُهُ the game الصَّيْدِ of مِن with something يَتَنَوَّ Allah  
 and your lances وَرِمَاحِكُمْ (by) your hands آيِدِيكُمْ can be taken  
 unseen بِالْغَيْبِ fears Him يَخَافُهُ who مَن Allah اللَّهُ so that knows  
 for فَكَلِمَ that ذَلِكَ after بَعْدَ transgressed أَعَدَّ then whoever فَمَن  
 who يَا أَيُّهَا O you الَّذِينَ (is a) painful آلِيمٌ torment عَذَابٌ him  
 when you وَأَنْتُمْ game الصَّيْدِ you تَقْتُلُوا (do) not لَا believe آمَنُوا

killed it قَتَلَهُ and whosoever وَمَنْ in (a state of) Ihram حُرْمٍ are  
 like مِثْل then penalty (is) مُنْعَجِدًا intentionally of you مِنْكُمْ  
 قَتَلَ what قَتَلَ he killed مِنْ of النَّعَمِ cattle يَحْكُمُ بِهِ judged by ذَوَّاعِدِلٍ  
 brought بَلَغَ an offering هَدْيًا among you مِنْكُمْ two just men  
 (of) فَكْفَرُهُ expiation طَعَامُ feeding مَسْكِينٍ (of)  
 fasting لِيَذُوقَ or عَدْلٌ equivalent ذَاكَ (to) that صِيَامًا needy  
 pardoned عَمَّا (of) his deed أَمْرُهُ and grieves وَبَالَ that he tastes  
 repeated (it) عَادَ but who وَمَنْ passed سَلَفٌ what عَمَّا Allah اللَّهُ  
 and فَسَنَقِمُ will take retribution اللَّهُ Allah مِنْهُ from him وَاللَّهُ  
 Lord of Retribution ذُو الْبِقَامِ (is) All-Mighty Allah عَزِيزٌ

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلنَّاسِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي  
 إِلَيْهِ تُحْشَرُونَ ﴿٩٤﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ  
 لِيَتَذَكَّرُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ شَيْءًا عَلَيْهِ ﴿٩٥﴾

أُحِلَّ is lawful لَكُمْ to you صَيْدُ game الْبَحْرِ water and طَعَامُهُ (of)  
 and for مَتَاعًا its eating لَكُمْ as provision وَلِلنَّاسِ for you  
 وَحُرِّمَ but is forbidden عَلَيْكُمْ to you صَيْدُ hunting الْبَرِّ  
 and وَاتَّقُوا in a state of Ihram حُرُمًا while you are دُمْتُمْ on land  
 you shall إِلَيْهِ Whom اللَّهُ Allah الَّذِي to (Him) تُحْشَرُونَ ﴿٩٤﴾  
 be gathered جَعَلَ ﴿٩٥﴾ Allah اللَّهُ has made الْكَعْبَةَ the Ka'bah الْبَيْتَ

for النَّاسِ an establishment قِنَا the Sacred الْحَرَامُ House  
 and animals of وَلَهْدَى the sacred الْحَرَامُ and month وَالشَّهْرُ people  
 so that يَتَعَلَّمُوا (all) this ذَلِكَ and (their) collars وَالْقَتِيدُ offerings  
 (is) in فِي what مَا knows يَعْلَمُ Allah اللَّهُ that أَنْ you may know  
 السَّمَوَاتِ the heavens وَمَا and what فِي (is) in الْأَرْضِ the earth وَأَنَّ  
 (is) عَلَيْهِ thing شَيْءٍ of every كُلِّ Allah اللَّهُ and that  
 All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. 97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٦﴾ مَا عَلَى الرَّسُولِ إِلَّا أَلْبَسُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا  
 تَكْتُمُونَ ﴿٩٧﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأْذَى الْآلَبِيبُ لَعَلَّكُمْ  
 تُفْلِحُونَ ﴿٩٨﴾

اعْلَمُوا أَنَّ know أَنَّ that اللَّهُ Allah شَدِيدُ Severe (is) الْعِقَابِ (in)  
 (is) All-Forgiving عَفُورُ Allah اللَّهُ and that وَأَنَّ punishment  
 the Messenger الرَّسُولِ on عَلَى (is) not مَا Most Merciful رَحِيمٌ ﴿٩٦﴾  
 إِلَّا أَلْبَسُ but (the message) to convey وَاللَّهُ Allah and يَعْلَمُ knows  
 قُلْ you conceal تَكْتُمُونَ ﴿٩٧﴾ and what وَمَا you reveal what تُبْدُونَ  
 and good وَالطَّيِّبُ bad thing الْخَبِيثُ equal (are) not لَا say  
 abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing  
 الْخَبِيثُ (of) bad things فَاتَّقُوا ﴿٩٧﴾ so fear اللَّهُ Allah O men  
 الْآلَبِيبُ (of) understanding لَعَلَّكُمْ ﴿٩٨﴾ so that you may  
 succeed

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ فَسَوْفَ يُعَلِّمُكُمُهَا إِنْ تَسْأَلُونَهَا عَنْهَا وَنَبِّئْكُمْ بِمَا لَمْ تَدْرِكُوا مِنْهَا بِكَلِمَاتٍ لِكُلِّ شَيْءٍ كَلِمَاتٌ خَالِصَةٌ لِّذَلِكَ الشَّيْءِ لَعَلَّكُمْ تَعْلَمُونَ ۚ وَإِنْ تَسْأَلُوا عَنْ أَشْيَاءَ لَمْ يَجْعَلْهَا اللَّهُ مِنْ ذِكْرِهِ فَكَيفَ يَعْلَمُهَا فَذَرْهَا عَلَى اللَّهِ فَإِنَّ هُوَ أَلِيمٌ عَلِيمٌ ۚ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا (do) not believe who O you  
 عَنْ أَشْيَاءَ about things if بُدِّ they are made clear to you  
 فَسَوْفَ يُعَلِّمُكُمُهَا if they would trouble you and تَسْأَلُونَهَا you will ask  
 إِنْ تَسْأَلُونَهَا عَنْهَا about these when يُنَزَّلُ the Quran is being revealed  
 تَسْأَلُونَهَا عَنْهَا they would be made clear to you اللَّهُ has forgiven that  
 اللَّهُ عَزَّ وَجَلَّ (is) All-Forgiving عَزَّ وَجَلَّ Allah عَزَّ وَجَلَّ All-Forbearing  
 قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ indeed سَأَلَهَا asked such (questions) قَوْمٌ people  
 ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ then ثُمَّ أَصْبَحُوا became disbelievers on بِهَا they became  
 كَافِرِينَ that account كَافِرِينَ disbelievers neither جَعَلَ has  
 مِنْ أَشْيَاءَ like Bahira بَحِيرَةَ nor سَائِبَةَ Saibah nor وَصِيلَةَ Wasilah  
 وَلَا هَامَّ Ham nor وَلَكِنَّ the ALLAH instituted those who  
 كَفَرُوا disbelieve يَتَّبِعُونَ invent عَلَى against اللَّهُ Allah  
 الْكَذِبَ a lie وَأَكْثَرُهُمْ most of them لَا but (do) not يَعْلَمُونَ understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَإِذَا قِيلَ and when قِيلَ it is said لَهُمُ to them تَعَالَوْا come to مَا to the الرَّسُولِ and to اللَّهُ Allah has revealed أَنْزَلَ what we found حَسْبُنَا suffices us مَا what وَجَدْنَا upon it عَلَيْهِ even though أَوَلَوْ our forefathers أَوَلَوْ even though did آبَاؤُهُمْ their forefathers لَا not يَعْلَمُونَ know شَيْئًا anything وَلَا nor يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا who believe عَلَيْكُمْ on you (is to take care of) أَنْفُسَكُمْ your ownelves لَا will not يَضُرُّكُمْ harm you مَنْ who ضَلَّ goes astray إِذَا when (is) return of you مَرْجِعُكُمْ Allah to you are guided إِلَى you are guided أَهْتَدَيْتُمْ all فَيُنَبِّئُكُمْ then He will inform you جَمِيعًا of what كُنْتُمْ doing تَعْمَلُونَ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownelves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ فَاصْبِرْ لِمُصِيبَةِ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الْوَصَاةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ اَرْتَبْتُمْ لَا نُشِيرِي بِهِ إِلَيْكُمْ وَلَا نَحْكُمُ بِهِ شَهَادَةً اللَّهُ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا who believe شَهْدَةُ (take) witness بَيْنِكُمْ between you إِذَا when حَضَرَ أَحَدَكُمُ approaches أَحَدَكُمُ any of you الْمَوْتُ the death حِينَ (making) الْوَصِيَّةِ a will اثْنَانِ two ذَوَا عَدْلٍ two others مِّنْ from (among) مِّنكُمْ men أَوْ or آخَرَانِ among you صَرَيْتُمْ if أَنْتُمْ you حَضَرْتُمْ (you are) travelling فِي (you are) travelling



calamity مُصِيبَةٌ and befalls you فَاصْبَتْكُم the land الْأَرْضُ through  
 after you detain them both تَحْبِسُونَهُمَا (of) the death الْمَوْتِ  
 if by Allah بِاللَّهِ and they swear فَيَقْسِمَانِ the prayer الصَّلَاةِ  
 آرْتَبْتُمْ you doubt them لَا شَيْءَ we will sell بِدِينِهِ it for  
 and not وَلَا a near relative فَاقْرَبُ he is كَانَ even if وَلَوْ a price  
 indeed إِنَّا (of) Allah اللَّهُ testimony شَهَادَةً we will conceal نَكْتُمُ  
 the sinners الْأَثِيمِينَ (will be) among لَيْنَ then إِذَا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُرِيَ عَنْهُمَا اسْتَحَقَّ إِثْمًا فَخَارَاجَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيُقْسِمَانِ بِاللَّهِ  
 لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَيْنَ الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ أَذَقُ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ  
 يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾

فَإِنْ عُرِيَ عَنْهُمَا it is discovered then if عُرِيَ that the two أَنَّهُمَا were  
 shall stand يَقُومَانِ then two others فَخَارَاجَانِ sin إِثْمًا guilty of  
 those who الَّذِينَ from (among) مِنَ اسْتَحَقَّ عَلَيْهِمُ in their place  
 the former two الْأَوَّلَيْنِ against whose right (had deposed)  
 (that) our testimony (is) لَشَهَادَتُنَا by Allah بِاللَّهِ and they two swear  
 and وَمَا testimony of the (other) two شَهَادَتِهِمَا than أَحَقُّ truer  
 (have) not اعْتَدَيْنَا we transgressed إِنَّا we indeed we إِذَا then لَيْنَ  
 (will be) among الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ the wrong-doers أَذَقُ that (is)  
 they give يَأْتُوا بِالشَّهَادَةِ evidence عَلَى in وَجْهِهَا its  
 (true) form أَوْ or يَخَافُوا أَن they fear تُرَدَّ will be refuted أَيْمَانُ  
 (their) oaths بَعْدَ after أَيْمَانِهِمْ their (others') oaths وَاتَّقُوا اللَّهَ so fear  
 Allah وَاللَّهُ and listen وَاسْمَعُوا and Allah لَا (does) not يَهْدِي guide  
 الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾ people transgressors

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبُ﴾ (١٠٧) إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَتَرَىٰ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٠٨﴾

﴿يَوْمَ﴾ on the Day (when) will gather اللَّهُ Allah الرُّسُلَ the Messengers  
 answer you were أُجِبْتُمْ what مَاذَا and will say فَيَقُولُ  
 given قَالُوا they said لَا no عِلْمَ knowledge لَنَا we have إِنَّكَ  
 (of) (are) All-Knower عَلَّمَهُ only You أَنْتَ verily You  
 (remember) when إِذْ hidden things قَالَ اللَّهُ said يٰعِيسَى  
 My (of) Mary مَرْيَمَ son ابْنِ O Jesus اذْكُرْ remember نِعْمَتِي My  
 Favour عَلَيْكَ upon you وَعَلَىٰ and upon وَالِدَتِكَ your mother إِذْ  
 when أَيَّدْتُكَ I strengthened you بِرُوحِ with spirit الْقُدُسِ (of)  
 the Holy تُكَلِّمُ you speak النَّاسَ the people (to) فِي in  
 the cradle وَكَهْلًا and (in) maturity وَإِذْ and when عَلَّمْتُكَ  
 I taught you الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَالتَّوْرَةَ  
 and the Torah وَالْإِنْجِيلَ and the Gospel وَإِذْ and when تَخْلُقُ you  
 (of) a bird الطَّيْرِ like the figure كَهَيْئَةِ clay مِنْ from أَطِينِ  
 and you breathe فَتَنفُخُ by My Leave بِإِذْنِي and فِيهَا into it فَتَكُونُ  
 and you heal وَتَرَىٰ by My Leave بِإِذْنِي a bird طَيْرًا it becomes  
 by My Leave بِإِذْنِي and the lepers وَالْأَبْرَصَ the born blind الْأَكْمَةَ  
 وَإِذْ and when تُخْرِجُ you raise الْمَوْتَىٰ the dead بِإِذْنِي by My Leave

وَاِذْ كَفَفْتُ and when (of) Children اِسْرَءِيْلَ I restrained عَنكَ from you اِذْ when جِئْتَهُمْ you came to them بِالْبَيِّنَاتِ you disbelieved كَذَّبُوا those who اَلَّذِيْنَ and said فَقَالَ with clear proofs مِّنْهُمْ among them اِنْ (is) not هٰذَا this اِلَّا but سِحْرٌ magic مُّبِيْنٌ clear ﴿٥١﴾

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرِسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥١﴾ إِذْ قَالَ الْخَوَارِجُ يَجْعَلُ ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَحْمِلَ قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَتَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿٥٣﴾

وَإِذْ أَوْحَيْتُ إِلَى the disciples الْخَوَارِجِ to اِذْ I revealed اَمِنُوا to believe بِي in Me وَبِرِسُولِي and My Messenger قَالُوا and that we are اَمَنَّا we believed وَاشْهَدْ and bear witness بِأَنَّا Muslims ﴿٥١﴾ said the disciples الْخَوَارِجُ when قَالَ Muslims ﴿٥١﴾ has يَجْعَلُ does هَلْ (of) Mary مَرْيَمَ son ابْنِ O Jesus يَجْعَلُ power رَبُّكَ your Lord أَنْ to يُنْزِلَ to us عَلَيْنَا send down مَائِدَةً to us fear اَللَّهِ he said قَالَ the heaven السَّمَاءُ from تَابِعُوا follow اَللَّهِ if كُنْتُمْ you are مُؤْمِنِينَ ﴿٥٢﴾ they said قَالُوا believers ﴿٥٢﴾ and be satisfied وَنَحْمِلُ of it مِنْهَا we eat نَأْكُلُ that أَنْ we wish

قُلُوبُنَا our hearts وَقَعْلَمَ and we know أَن that قَدْ indeed صَدَقْتَنَا  
 وَتَكُونُ you have told us the truth وَكُنَّا on that عَلَيْهَا and we be الشَّاهِدِينَ witnesses ﴿١١٢﴾

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Isâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Isâ said: "Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا  
 وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٢﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ  
 الْعَالَمِينَ ﴿١١٣﴾

قَالَ عِيسَى said عِيسَى Jesus ابْنُ Mary مَرْيَمَ (of) اللَّهُمَّ O Allah رَبَّنَا our Lord  
 أَنْزِلْ send down عَلَيْنَا upon us مَائِدَةً a table مِنَ a festival  
 السَّمَاءِ the heaven تَكُونُ which will be لَنَا for us عِيدًا and last of us  
 لِأَوَّلِنَا and a sign وَآيَةً and first of us وَآخِرِنَا and you وَأَنْتَ and provide us sustenance  
 وَارْزُقْنَا from You وَارْزُقْنَا (are) Best الرَّازِقِينَ (of) sustainers قَالَ (of) اللَّهُ said  
 إِنِّي Allah إِنِّي said (of) sustainers الرَّازِقِينَ (are) Best الرَّازِقِينَ (of) sustainers  
 مَزِّلُهَا I (will) مَزِّلُهَا send it down عَلَيْكُمْ to you فَمَنْ but whoever يَكْفُرْ then I (will)  
 بَعْدَ after (that) مِنْكُمْ among you فَإِنِّي then I (will) بَعْدَ disbelieves  
 أُعَذِّبُهُ I shall أُعَذِّبُهُ not لَا (with) a torment عَذَابًا punish him  
 الْعَالَمِينَ of anyone مِنَ anyone مِنَ anyone of the worlds

114. 'Isâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamîn (mankind and jinn)."



[You] **وَأَنْتَ** verily You **فَإِنَّكَ** them **لَهُمْ** You forgive **تَغْفِرُ** and if  
the All-Wise **الْحَكِيمُ** (are) the All-Mighty **الْعَزِيزُ** (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

**قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ** **لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**

**قَالَ اللَّهُ** said **هَذَا** this **يَوْمُ** Day **يَنْفَعُ** shall profit the **الصَّادِقِينَ** truthful  
truthful **صِدْقُهُمْ** their truthfulness **لَهُمْ** for them (are) **جَنَّاتٌ** Gardens  
they will **تَجْرِي** Flowing **مِنْ تَحْتِهَا** under them **الْأَنْهَارُ** the rivers **خَالِدِينَ**  
abide **فِيهَا** in it **أَبَدًا** forever **رَضِيَ** is pleased **اللَّهُ** Allah **عَنْهُمْ** with them  
them **وَرَضُوا** and they are pleased **عَنْهُ** with Him **ذَلِكَ** that (is) **الْفَوْزُ** success  
the Great **الْعَظِيمُ** **لِلَّهِ** (is) Allah **مُلْكُ** for Allah **السَّمَاوَاتِ** dominion  
and the earth **وَمَا** and what (is) **فِيهِنَّ** in them **وَهُوَ** He **عَلَى** over **كُلِّ** every **شَيْءٍ** thing **قَدِيرٌ** has power

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

# سُورَةُ الْاِنْجِمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمُرُّونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

الْحَمْدُ لِلَّهِ the praise (is) for Allah the الَّذِي Who created the السَّمَوَاتِ the heavens and the الْأَرْضَ the earth and وَجَعَلَ and made the الظُّلُمَاتِ the darknesses and the النُّورَ the light yet الَّذِينَ those who كَفَرُوا disbelieved in their Lord يَعْدِلُونَ (others) as ﴿١﴾ هُوَ equal He (it is) الَّذِي Who created you خَلَقَكُمْ from طِينٍ clay ثُمَّ then قَضَىٰ decreed أَجَلًا a term وَأَجَلٌ مُّسَمًّى and a term مُّسَمًّى determined with Him ثُمَّ yet أَنْتُمْ you تَمُرُّونَ doubt ﴿٢﴾ وَهُوَ and He (is) اللَّهُ Allah فِي in the السَّمَوَاتِ the heavens وَفِي in the الْأَرْضِ the earth and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth and He knows وَيَعْلَمُ (deeds) مَا and He knows تَكْسِبُونَ what you earn وَمَا you earn ﴿٣﴾ never تَأْتِيهِمْ comes to them مِنْ آيَةٍ a sign مِنْ آيَاتِ Signs from آيَاتِ رَبِّهِمْ their Lord (of) إِلَّا but كَانُوا they are عَنْهَا from it مُعْرِضِينَ ﴿٤﴾ turning away

## Sûrat 6. Al-An'âm

### (The Cattle)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an *Ayah* (sign) comes to them from the *Ayât* of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكَرُّ وَآرَسْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

فَقَدْ كَذَّبُوا indeed كَذَّبُوا they rejected بِالْحَقِّ the truth لَمَّا when it جَاءَهُمْ came to them news أَنْبَاءُ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them مَا (of) that كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ mock at أَلَمْ We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْا did not We had established them مَكَّنَّاهُمْ a generation مِنْ قَرْنٍ before them We have not نُمَكِّنْ such as مَا the earth فِي in الْأَرْضِ on rain السَّمَاءَ and We sent وَآرَسْنَا (for) you لَكَرُّ established them مِدْرَارًا abundantly وَجَعَلْنَا the rivers الْأَنْهَارَ and We made تَجْرِي flow مِنْ تَحْتِهِمْ under them فَأَهْلَكْنَاهُمْ then We destroyed them بِذُنُوبِهِمْ for their sins وَأَنْشَأْنَا and We raised (created) مِنْ بَعْدِهِمْ after them قَرْنًا other generations آخَرِينَ ﴿٧﴾

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرَاطٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٩﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿١٠﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

وَلَوْ and نَزَّلْنَا We sent down عَلَيْكَ to you كِتَابًا a Book فِي (written) on قِرَاطٍ paper فَلَمَسُوهُ and they would have touched بِأَيْدِيهِمْ it لَقَالُوا with their hands الَّذِينَ who كَفَرُوا disbelieved إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic مُبِينٌ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ رَجُلًا and they said لَوْلَا why has not been أُنْزِلَ sent



We sent down **أَنزَلْنَا** and had **وَلَوْ** an angel **مَلَكٌ** to him **عَلَيْهِ** down  
**مَلَكًا** an angel **لَقُضِيَ** the matter **الْأَمْرُ** would have been decided **ثُمَّ**  
**لَا** (and) then **يَنْظُرُونَ** respit would be granted to them **وَلَوْ**  
We **جَعَلْنَاهُ** an angel **مَلَكًا** We appointed him **وَلَلْبَشَنَ** and had  
and We would have **رَجُلًا** a man **عَلَيْهِمْ** would have made him  
(in) what **مَا** to them **يَلْبِسُونَ** certainly caused confusion  
**وَلَقَدْ** and indeed **يَلْبِسُونَ** they are (already) confused  
but **فَحَاكَّ** before you **مِنْ قَبْلِكَ** Messengers **رُسُلٍ** were mocked  
**مَنْ** at them **سَخِرُوا مِنْهُمْ** scoffed those who **بِالَّذِينَ** surrounded  
**كَانُوا** what **بِهِ** they were **يَسْتَهْزِئُونَ** at it **مُحَاكِّ** mocking

7. And even if We had sent down unto you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْفَيْتَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُمْ مَأْسَكُنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ سِيرُوا فِي الْأَرْضِ in travel **ثُمَّ** and **أَنْظِرُوا** see  
**كَيْفَ** what **كَانَتْ** was **عَاقِبَةُ** end **الْمُكَذِّبِينَ** (of) the rejecters  
**قُلْ** say **لِمَنْ** to whom belongs **مَا فِي** (is) in **السَّمَوَاتِ** the  
He has **كُتِبَ** to Allah **قُلْ** and the earth **وَالْأَرْضِ** heavens  
He **لِيَجْمَعَنَّكُمْ** the Mercy **الرَّحْمَةُ** Himself **عَلَى** for **نَفْسِهِ**  
(of) Resurrection **يَوْمِ** Day **إِلَى** will gather you together  
**لَا** (there is) no **رَيْبَ** doubt **فِيهِ** in it **الَّذِينَ** those who **خَسِرُوا**  
**لَا** they **فَهُمْ** themselves **أَنْفُسَهُمْ** have ruined (destroyed)

يُؤْمِنُونَ ﴿١١﴾ will believe ﴿١٢﴾ and to Him belongs مَا that سَكَنَ  
 and He وَهُوَ and the day وَالنَّهَارُ the night اَلَيْسَ in اَلَيْسَ existed  
 All-Knowing اَلْعَلِيمُ (is) All-Hearing اَلَسْمِيعُ

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." 12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ اَغَيْرَ اللَّهِ اَتَّخِذُ وَلِيًّا فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُمْسِكُهُ اُولَئِكَ اَكْبٰوْا اَوَّلَ مَنْ اٰسٰءَ وَلَا  
 تَكُوْنُوْنَ مِنَ الْمُشْرِكِيْنَ ﴿١١﴾ قُلْ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٢﴾ مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ  
 رَجِمُوْهُ وَذٰلِكَ اَلْفَوْزُ الْمُبِيْنُ ﴿١٣﴾

قُلْ اَغَيْرَ say اَللّٰهُ (should) other than اَتَّخِذُ I take وَلِيًّا  
 (of) the heavens اَلَسَّمٰوٰتِ (Originator) Creator فَاطِرَ a guardian  
 and the earth وَالْاَرْضِ and (it is) He وَهُوَ and Who feeds يُطْعِمُهُ وَلَا  
 have been اُمِرْتُ verily I اِنِّىْ say قُلْ He is fed يُمْسِكُهُ not  
 اَوَّلَ I should be اَكْبٰوْا that اَوَّلَ مَنْ اٰسٰءَ who first  
 of اِنِّىْ you should be تَكُوْنُوْنَ and not وَلَا submitted (to Allah)  
 fear اَخَافُ surely I اِنِّىْ say قُلْ the polytheists اَلْمُشْرِكِيْنَ (among)  
 (of) اِنِّىْ I disobeyed رَبِّىْ my Lord عَذَابَ torment يَوْمٍ (of)  
 Day عَظِيْمٍ ﴿١٢﴾ Who اِنِّىْ is averted عَنْهُ مَنْ  
 He had mercy on him رَجِمُوْهُ surely فَقَدْ that Day يَوْمَئِذٍ from it  
 وَذٰلِكَ and اَلْفَوْزُ success اَلْمُبِيْنُ ﴿١٣﴾ (is) the manifest

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَأِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَا تُذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَهَيْتُمْ لِتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

وَأِنْ يَمَسَّكَ Allah touches you and if بِضُرٍّ with affliction فَلَا then none كَاشِفَ it can relieve لَهُ but He وَإِنْ He يَمَسَّكَ He touches you بِخَيْرٍ with good فَهُوَ then He عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١٧﴾ (is) All-Powerful وَهُوَ (is) الْقَاهِرُ and He (is) Omnipotent فَوْقَ over عِبَادِهِ His slaves وَهُوَ and He الْحَكِيمُ (is) الْخَبِيرُ All-Wise ﴿١٨﴾ قُلْ All-Aware قُلْ أَيْ what شَيْءٍ thing أَكْبَرُ (is) a Witness شَهِيدٌ Allah say قُلْ in evidence شَهِدَ greatest and has been بَيْنِي between me وَبَيْنَكُمْ between you وَأُوحِيَ that I may warn يُذِرْكُمْ Qur'an this هَذَا to me revealed do أَهَيْتُمْ it may reach بَلَغَ and whomsoever وَمَنْ with it you بِهِ you verily لِتَشْهَدُونَ bear witness أَتَىٰ that مَعَ with اللَّهُ Allah إِلَهًا (there are) gods آخَرَ other قُلْ لَا (do) not أَشْهَدُ I bear One (such) a witness قُلْ إِنَّمَا only هُوَ (is) He إِلَهٌ God وَحْدٌ of what وَإِنِّي and indeed I am بَرِيءٌ exonerated مِمَّا you associate (with Him) تُشْرِكُونَ ﴿١٩﴾

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. 19. Say (O Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him."

الَّذِينَ اتَّخَذْتَهُمُ الْكُتُبَ يَرْفُوعَةً كَمَا يَرْفُوعَاتُ أَبْنَاءُهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

the الَّذِينَ We have given them آتَيْنَاهُمْ those whom الَّذِينَ they recognize يَعْرِفُونَ as كَمَا recognize him يَمُرُّونَهُ Scripture أَنبَاءَهُمْ who lost خَسِرُوا (but) those who الَّذِينَ their sons أَنبَاءَهُمْ they will believe يُؤْمِنُونَ لَا they فَهُمْ their ownelves أَفْكَرَ than he who وَمَنْ (is) greater wrong-doer أَفْكَرَ and who rejected عَلَى invented كَذِبًا Alllah اللَّهُ against عَلَى invented will attain success لَا يُفْلِحُ not لَا indeed إِنَّهُ His Signs يَأْتِيهِمُ الظَّالِمُونَ ﴿١١﴾ and on Day (when) وَيَوْمَ the wrong-doers الظَّالِمُونَ ﴿١٢﴾ We will نَقُولُ and (then) ثُمَّ all جَمِيعًا shall gather them together الَّذِينَ associated others with Allah أَشْرَكُوا to those who الَّذِينَ say you used كُنْتُمْ to whom الَّذِينَ (are) your associates شُرَكَاءُكُمْ where assert زَعُمُونَ ﴿١٣﴾ to

**20.** Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. **21.** And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât*? Verily, the *Zâlimûn* shall never be successful. **22.** And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert?”

ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبُّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٢﴾ أَظُنُّ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٣﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءَهُكَ مُجِيبُكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٤﴾

ثُمَّ لَوْ then لَوْ not كَانَ will be فَتَنَّهُمْ their mischief إِلَّا but أَنْ not مَا our Lord رَبَّنَا by اللَّهُ they said (will say) قَالُوا that they كَذَّبُوا how كَيْفَ look أَنْظِرْ polytheists مُشْرِكِينَ ﴿٢٣﴾ we were كَمَا and have forsaken وَصَلَّ themselves أَنْفُسِهِمْ against عَلَى have lied and وَنْتَهُمْ invent يَفْتَرُونَ ﴿٢٤﴾ they used to كَانُوا what مَا them عَنْهُمْ to you إِلَيْكَ listen يَسْتَعِجْ those who مَنْ among them (are) وَجَعَلْنَا that أَنْ veils أَعْيَتْ their hearts قُلُوبِهِمْ over عَلَى but We have cast

يَفْقَهُوْهُ (is) their ears (is) وَفِي and in مَآذَانِهِمْ they could understand it  
 كُلِّ they see يَرَوْنَ and if وَإِنْ heaviness deafness  
 إِذَا so much that حَتَّى in it يَتَّبِعُوا they will believe لَا sign  
 say يَقُولُ to argue with you يُجَادِلُوْكَ they come to you جَاءُوْكَ when  
 الَّذِينَ those who كَفَرُوا disbelieve إِنَّ (is) not هَٰذَا this إِلَّا but أَسَاطِيرُ  
 (of) the ancients الْأَوَّلِينَ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٣﴾ وَلَوْ تَرَىٰ إِذْ يَقُولُوا عَلَى النَّارِ فَمَا يَلْعَنُا نَرُدُّ وَلَا نَكْذِبُ ۖ إِنَّا بِمَا يَكْفُرُونَ لَآبِقِينَ ﴿٢٤﴾ بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٥﴾

وَهُمْ and they يَنْهَوْنَ forbid (others) عَنْهُ from him وَيَنْهَوْنَ and they  
 يُهْلِكُونَ and not وَإِنْ from him عَنْهُ they (themselves) keep away  
 and do not وَمَا their ownelves أَنْفُسَهُمْ but إِلَّا they destroy  
 يَشْعُرُونَ ﴿٢٣﴾ they perceive وَلَوْ and if تَرَىٰ you could see إِذَا when يَقُولُوا  
 would لَعَنُوا they said فَقَالُوا the Fire النَّارِ by عَلَى they were held  
 إِنَّا we will deny نَكْذِبُ then not وَلَا were sent back نَرُدُّ that we  
 ﴿٢٤﴾ Signs رَبَّنَا of our Lord وَكُنْ among مِّنَ and we would be  
 what لَمْ to them بَدَا became manifest لَهُمْ but بَلْ the believers  
 كَانُوا they used to يُخْفُونَ conceal مِنْ قَبْلُ before وَلَوْ and if رُدُّوا  
 were sent back لَعَادُوا they would have reverted لِمَا to what نُهُوا  
 and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden  
 the liars لَكَاذِبُونَ ﴿٢٥﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٧﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِفُلْقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٨﴾

وَقَالُوا our life but حَيَاتُنَا الدُّنْيَا this (is) not إِن and they said (of) the world وَمَا and not نَحْنُ we بِمَبْعُوثِينَ ﴿٢٦﴾ (will be) they وَقَفُوا when إِذْ you (could) see تَرَىٰ and if وَلَوْ resurrected is not أَلَيْسَ He said قَالَ their Lord رَبِّهِمْ before عَلَىٰ were stood by our Lord وَرَبِّنَا yes بَلَىٰ they said قَالُوا the truth بِالْحَقِّ this هَذَا قَالَ He said فَذُوقُوا the torment الْعَذَابَ then taste بِمَا for what كُنْتُمْ suffered loss خَسِرَ indeed قَدْ disbelieve تَكْفُرُونَ ﴿٢٧﴾ you used to الَّذِينَ those who كَذَّبُوا denied بِفُلْقَاءِ Allah meeting with حَتَّىٰ suddenly the Hour السَّاعَةُ came to them جَاءَتْهُمْ when إِذَا until قَالُوا they said يَحْسِرُنَا they said مَا over عَلَىٰ alas for us فَرَطْنَا what we their يَحْمِلُونَ and they وَهُمْ (in) it فِيهَا neglected قَالُوا they said ظُهُورِهِمْ on their backs أَلَا how سَاءَ evil is مَا what they bear يَزِيدُونَ ﴿٢٨﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَبِيبٌ وَلَهُوَ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ مَدَّ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴿٣٤﴾

وَمَا (of) the world life and nothing (is) but لَبِيبٌ (a play) وَلَهُوَ (of) the Hereafter خَيْرٌ (is) better لِلَّذِينَ (for those who) يَتَّقُونَ (fear) أَفَلَا (Allah) will not then تَعْقِلُونَ (understand) مَدَّ (We know) إِنَّهُ (that it) لَيَحْزُنُكَ (grieves you) يَقُولُونَ (say) فَإِنَّهُمْ (verily they) لَا (not) يَكْذِبُونَكَ (deny) وَلَكِنَّ (but) الظَّالِمِينَ (of) Allah يَجْحَدُونَ (deny) the wrong-doers بَيَّاتِ (indeed) رُسُلٌ (Messengers) كُذِّبَتْ (were rejected) وَلَقَدْ (and indeed) reject قَبْلِكَ (before you) فَصَبَرُوا عَلَى (endured with patience) مَا (but they) كُذِّبُوا (they were hurt) وَأَوْدُوا (they were hurt) حَتَّىٰ (till) أَنَّهُمْ (who) نَصَرْنَا (Our Help) وَلَا (and (there is) none) مَبْدَلَ (has) لِكَلِمَاتِ (Words (Decisions) of) Allah (of) اللَّهِ (surely) جَاءَكَ (and surely) وَلَقَدْ (of) (news) الْمُرْسَلِينَ (of) the Messengers come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَاتِنَا وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتِ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنِّي اللَّهُ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion **إِعْرَاضُهُمْ** on you **عَلَيْكَ** hard **كَبِيرٌ** is **كَانَ** and if **وَإِنْ** a tunnel **فَإِنْ** you seek **تَبْتَغِي** that **أَنْ** you can **أَسْتَطَعْتَ** then if **فَإِنْ** the sky **فِي السَّمَاءِ** to **فِي** a ladder **أَوْ** or **سُلَّمًا** the ground **فِي الْأَرْضِ** in **فَتَأْتِيهِمْ** and had **وَلَوْ** a sign **بَيِّنَةٍ** so that you bring them **فَتَأْتِيهِمْ** on **عَلَى** He would have gathered them **لَجَمَعَهُمُ** Allah **اللَّهُ** willed **أَلْهَدَى** the guidance **فَلَا** so do not **تَكُونُوا** you be **مِنَ** from **الْجَاهِلِينَ** the ignorant **إِنَّمَا** only **يَسْتَجِيبُ** respond **الَّذِينَ** (those) who **يَسْمَعُونَ** listen **وَالْمَوْتَى** and the dead **يَبْعَثُهُمُ** Allah **اللَّهُ** will raise them **ثُمَّ** and they **وَقَالُوا** they will be returned **يَرْجِعُونَ** to Him **إِلَيْهِ** then a sign **آيَةً** to him **عَلَيْهِ** has been sent down **زَلَّ** why not **لَوْلَا** said **مِنْ رَبِّهِ** from **قُلْ** his Lord **إِنْ** say **قَالَ** indeed **اللَّهُ** Allah **قَادِرٌ عَلَى** has power over **أَنْ** that **يُنَزِّلُ** a sign **آيَةً** He sends down **وَلَكِنْ** but **أَكْثَرُهُمْ** know **يَعْلَمُونَ** do not **لَا** most of them

35. If their aversion (from you, O Muhammad **وَعَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ** and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad **وَعَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ**) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

**وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَ مَعَكُمْ مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ** **وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوا وَبُكْمٌ فِي الظُّلُمَاتِ** مَنْ يَشَأْ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ **قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ غَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ**

**وَمَا** (there is) no **دَابَّةٍ** animal **فِي** on **الْأَرْضِ** the earth **وَلَا** and no **طَائِرٍ** bird **يَطِيرُ** that flies **بِجَنَاحَيْهِ** with its two wings **إِلَّا** but (are) **أُنْمِئَ** communities **مَعَكُمْ** like you **مَّا** (did) not **قَرَرْنَا** We to **ثُمَّ** anything **مِنْ شَيْءٍ** the Book **الْكِتَابِ** in neglect



and those رَبِّهِمْ they shall be gathered يُخْتَرُونَ their Lord  
 and كَذَّبُوا rejected بِآيَاتِنَا Our Signs صُمُّ (are) deaf وَبَكُمُ  
 Allah wills يَسِّرُ whom مَنْ the darkness in فِي dumb  
 sets him يَضِلُّهُ He wills يَسِّرُ and whom وَمَنْ lets go astray  
 what do you أَرَأَيْتُمْ say قُلْ Straight مُسْتَقِيمٍ Path  
 (of) Allah أَتَنْتُمْ if أَتَنْتُمْ comes to you عَذَابُ torment  
 do other than أَغَيْرَ the (last) Hour السَّاعَةُ came to you  
 truthful صَادِقِينَ you are كُنْتُمْ if أَنْ تَدْعُونَ Allah

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. 39. Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِلَٰهُهُمُ اللَّهُ مَا تَدْعُونَ إِلَٰهَ إِلَّا هُوَ وَتَنْسَوْنَ مَا تَشْرِكُونَ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ  
 بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٣٩﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا  
 كَانُوا يَعْمَلُونَ ﴿٤٠﴾

بَلْ and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِلَٰهُهُ but  
 upon Him إِلَٰهُهُ you had called تَدْعُونَ (the distress) for which  
 تَنْسَوْنَ whatever مَا and you forget وَتَنْسَوْنَ He willed شَاءَ if  
 We sent أَرْسَلْنَا and verily وَلَقَدْ you had associated (with Allah)  
 and فَاخَذْنَاهُمْ before you مِّن قَبْلِكَ nations أُمَمٍ to إِلَٰهِ (Messengers)  
 and hardship وَالضَّرَّاءِ with misfortune بِالْبَأْسَاءِ We seized them  
 why فَلَوْلَا (they) humble themselves يَضَّرَّعُونَ so that they may  
 Our disaster (torment) بَأْسُنَا came to them جَاءَهُمْ when إِذْ not  
 became hardened قَسَتْ but وَلَكِن they humbled themselves تَضَرَّعُوا  
 to them لَهُمُ and made fair-seeming وَزَيَّنَ their hearts قُلُوبُهُمْ  
 do الشَّيْطَانُ what كَانُوا they used to يَعْمَلُونَ ﴿٤٠﴾

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our Torment reached them, why then did they not humble themselves? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٢﴾ فَقَطَّعْ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنَ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ أَنْظَرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَقُونَ ﴿٤٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ what they forgot so when they had been reminded therewith We opened to them gates of every (of) thing until إِذَا when فَرِحُوا they rejoiced in what أُوتُوا they had been granted أَخَذْنَاهُمْ we seized them بَغْتَةً suddenly and then هُمْ they were مُبْلِسُونَ they plunged in despair last remnant so was cut off دَائِرَ the people (of) the people who ظَلَمُوا did wrong وَالْحَمْدُ and all praise لِلَّهِ (is) for Allah رَبِّ (is) Lord الْعَالَمِينَ (of) the worlds قُلْ (of) say أَرَأَيْتُمْ what do you think? if أَخَذَ Allah took away سَمْعَكُمْ your hearing وَأَبْصَرَكُمْ and sealed وَخَتَمَ and your sight عَلَىٰ up قُلُوبِكُمْ your hearts مَنَ (there) (is) who إِلَٰهُ god غَيْرُ other than اللَّهِ Allah يَأْتِيكُم who could restore to you أَنْظَرْ see كَيْفَ how نُصَرِّفُ We present الْآيَاتِ variously ثُمَّ yet/then هُمْ they يَصْذَقُونَ turn away

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Ālamîn. 46. Say (to the

disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَفْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ if أَنْتُمْ what do you think? عَذَابُ اللَّهِ say قُلْ (of) Allah torment openly جَهْرَةً or suddenly بَفْتَةً it shall destroy هَلْ يُهْلَكُ except إِلَّا الْقَوْمُ الظَّالِمُونَ people the wrong-doers وَمَا We send نُرْسِلُ and do not the مُبَشِّرِينَ Messengers but مُنْذِرِينَ bearers of glad tidings and مَمْدُودِينَ (his life) warned so مَنْ ءَامَنَ believed وَأَصْلَحَ they fear (shall be) خَوْفٌ then no وَلَا upon them هُمْ nor هُمْ they shall grieve يَحْزَنُونَ ﴿٤٨﴾ but those who كَذَّبُوا rejected بِمَا the torment الْعَذَابُ shall touch them يَمَسُّهُمْ Our Signs كَانُوا they used to يَفْسُقُونَ ﴿٤٩﴾ transgress

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad (صلى الله عليه وسلم)).

قُلْ لَا أَقُولُ لَكُمْ عِنْدَ خَزَائِنِ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا أَنْتَعِ إِلَّا مَا يُوْحَىٰ إِلَى قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَانذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاوِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

قُلْ لَا say do not أَقُولُ I say لَكُمْ to you عِنْدَ I have خَزَائِنِ the unseen الْغَيْبَ I know وَلَا (of) Allah أَعْلَمُ nor وَانذِرْ بِهِ the unseen لَعَلَّهُمْ they fear يَتَّقُونَ

وَلَا أَقُولُ لَكُمْ I say to you إِنِّي that I am مَلَكٌ an angel إِن not أَتَّبِعُ I follow إِلَّا but مَا what يُوحَىٰ is revealed إِلَيَّ to me قُل say هَلْ is بَسْوَىٰ it equal الْأَعْمَىٰ the blind وَالْبَصِيرُ and the blind and warn وَأَنْذِرُ you reflect تَتَفَكَّرُونَ will not then أَفَلَا seeing الَّذِينَ those who يَخَافُونَ fear أَن that يَحْشَرُونَ they shall be gathered إِلَيَّ to رَبِّهِمْ their Lord لَيْسَ (will be) لَهُمْ not for them an intercessor سَمِيعٌ nor وَلَا a protector وَلِيٌّ besides Him مِنْ دُونِهِ so that they may fear اللَّهَ

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَقْرُؤَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدُوِّ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٢﴾

وَلَا تَقْرُؤَ and do not الَّذِينَ turn away رَبَّهُمْ their Lord بِالْعَدُوِّ in the morning وَالْعَصِيِّ the evening يُرِيدُونَ seeking وَجْهَهُ His Face مَا (there is) not عَلَيْكَ on you حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَمَا (there is) anything from حِسَابِكَ your account عَلَيْهِمْ on them مِنْ شَيْءٍ anything not of فَتَطْرُدَهُمْ that you may turn them away فَتَكُونَ and become مِنَ الظَّالِمِينَ ﴿٥١﴾ the wrong-doers وَكَذَلِكَ and thus فَتَنَّا that they should say لِيَقُولُوا with others بَعْضُهُمْ some of them أَهَؤُلَاءِ are these the ones اللَّهُ has favoured اللَّهُ upon عَلَيْهِمْ they do not أَلَيْسَ amongst us اللَّهُ does not بِأَعْلَمَ the thankful ones ﴿٥٢﴾ know better

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْهُمْ مَنْ عَمِلَ مِنْكُمْ  
سَوْءًا يَجْهَلُونَ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ عَفُورٌ رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ  
الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِيكُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا  
مِنَ الْمُهْتَدِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ those who الَّذِينَ come to you and when جَاءَ believe يُؤْمِنُونَ those who  
يُؤْمِنُونَ be upon you عَلَيْكُمْ peace سَلَامٌ say فَقُلْ in Our Signs بِآيَاتِنَا  
Himself نَفْسِهِ upon عَلَى your Lord رَبُّكُمْ has made incumbent  
الرَّحْمَةَ the Mercy أَنْهُمْ so that مَنْ any one who عَمِلَ does مِنْكُمْ  
repents تَابَ then ثُمَّ in ignorance يَجْهَلُونَ evil سَوْءًا of you  
then surely He فَإِنَّهُ and mends (his ways) وَأَصْلَحَ after that  
عَفُورٌ (is) All-Forgiving رَحِيمٌ ﴿٥١﴾ Most Merciful وَكَذَلِكَ and thus  
نَفْصِلُ the Signs الْآيَاتِ We explain in detail so that  
الْمُجْرِمِينَ ﴿٥٢﴾ way سَبِيلُ becomes distinct (of) the sinners قُلْ إِنِّي  
those whom الَّذِينَ I worship أَعْبُدُ that أَنْ forbidden I am  
Allah اللَّهِ besides (instead of) مِنْ دُونِ call upon تَدْعُونَ  
قُلْ لَا آتِيكُمْ أَهْوَاءُكُمْ I will follow آتِيكُمْ not لَا say قُلْ I  
of وَمَا (will) not أَنَا and I be مِنْ would go astray  
الْمُهْتَدِينَ ﴿٥٣﴾ the guided

54. When those who believe in Our *Ayât* come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۖ مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَّوْ أَن عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۖ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

قُلْ I am إِنِّي from رَبِّي my Lord on بَيِّنَةٍ a clear proof  
وَكَذَّبْتُم but you have rejected بِهِ it مَا do not عِندِي I have  
تَسْتَعْجِلُونَ that مَا you are demanding hastily بِهِ which إِن (is)  
الْحُكْمُ the decision إِلَّا but لِلَّهِ for يَقْضِي He declares  
الْحَقَّ (of) the judges (is) خَيْرُ Best and He وَهُوَ the truth  
قُلْ say لَّوْ if أَن surely عِندِي I had مَا what تَسْتَعْجِلُونَ you are  
would have been decided لَفُضِيَ which بِهِ demanding hastily  
الْأَمْرُ the matter بَيْنِي between me وَبَيْنَكُمْ between you and وَاللَّهُ  
and اللَّهُ أَعْلَمُ and knows best بِالظَّالِمِينَ the wrong-doers

57. Say (O Muhammad ﷺ): “I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” 58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers).”

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِأَنبَاءِ مَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَعِنْدَهُ and He has مَفَاتِحُ keys الْغَيْبِ the unseen لَا (of) none  
يَعْلَمُهَا knows them إِلَّا but هُوَ He وَيَعْلَمُ and He knows مَا  
وَمَا (does) not and the sea وَالْبَحْرِ the earth (is) فِي in  
تَسْقُطُ fall مِن وَرَقَةٍ a leaf إِلَّا but يَعْلَمُهَا He knows it وَلَا and not  
حَبَّةٌ in a grain ظُلُمَاتٍ darkness الْأَرْضِ the earth وَلَا (of) nor

but (is written) **إِلَّا** dry **يَابِسَ** nor **وَلَا** wet (fresh) **رَطْبَ** (anything) Who **الَّذِي** and it is He **وَهُوَ** Clear **مُبِينٌ** a Book **كِتَابٍ** in **فِي** and He **وَعَلَّمَ** by night **بَالَيْلٍ** recalls you (your souls) **يَتَوَفَّنَكُمْ** then **ثُمَّ** by day **بَالنَّهَارِ** you did **جَرَحْتُمْ** what **مَا** knows the **أَجَلُ** so that is fulfilled **لِيُقْضَىٰ** in it **فِيهِ** He raises you again (will be) **مَرْجِعُكُمْ** unto Him **إِلَيْهِ** then **ثُمَّ** appointed **مُسَمًّى** term of what **بِمَا** He will inform you **بِئْتَنِّكُمْ** then **ثُمَّ** your return do **تَعْمَلُونَ** you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ۖ ثُمَّ رُدُّوا إِلَىٰ اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۚ قُلْ مَنْ يُنْجِيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَٰذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ۝

His slaves **عِبَادِهِ** above **فَوْقَ** (is) the Omnipotent **الْقَاهِرُ** and He **وَهُوَ** **وَيُرْسِلُ** and He sends **عَلَيْكُمْ** **حَفَظَةً** guardians (angels) over you **حَتَّىٰ** death **الْمَوْتُ** one of you **أَحَدَكُمْ** approaches **جَاءَ** when **إِذَا** until Our Messengers **رُسُلُنَا** cause him to die (take his soul) **تَوَفَّتْهُ** neglect (their duty) **يُفْرِطُونَ** (do) not **لَا** and they **وَهُمْ** (angels) their Lord **مَوْلَاهُمُ** Allah **إِلَىٰ** to **اللَّهُ** they are returned **رُدُّوا** then **ثُمَّ** the judgement **الْحُكْمُ** for Him (is) **لَهُ** is not **أَلَا** the Just **الْحَقُّ** say **قُلْ** (of) reckoners **الْحَاسِبِينَ** (is) the Swiftest **وَهُوَ** and He **أَسْرَعُ** **وَيُنْجِيكُمْ** who **مَنْ** (of) the **الْبَرِّ** darkness **ظُلُمَاتِ** from **مِنْ** saves you **يُنْجِيكُمْ** and the sea **وَالْبَحْرِ** land **تَدْعُونَهُ** you call Him **تَضَرُّعًا** humbly **وَخُفْيَةً** and secretly **لَّئِنْ** if He **أَنجَيْنَا** from **مِنْ** saved us **هَٰذِهِ** this **لَتَكُونَنَّ** the thankful **الشَّاكِرِينَ** among **مِنْ** we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦١﴾ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٢﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسُتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٣﴾

قُلِ اللَّهُ Allah say قُلِ اللَّهُ يُنَجِّيكُمْ saves you مِنْهَا from this وَمِنْ from every كَرْبٍ distress ثُمَّ yet أَنْتُمْ you تُشْرِكُونَ ﴿٦١﴾ associate on عَلَى (is) the Powerful الْقَادِرُ He قُلِ partners with Allah أَنْ، that يَبْعَثُ He sends عَلَيْكُمْ upon you عَذَابًا torment مِنْ from فَوْقَكُمْ above you أَوْ or مِنْ from تَحْتِ beneath أَرْجُلِكُمْ your feet أَوْ your feet and lets يَلْبِسَكُمْ or شِيْعًا mutual discord وَيُذِيقُ and taste بَعْضَكُمْ some of you بَأْسَ violence بَعْضٍ (of) one another أَنْظُرْ (of) one another كَيْفَ see نُصَرِّفُ how الْآيَاتِ variously لَعَلَّهُمْ (Our) Signs and have denied وَكَذَّبَ understand ﴿٦٢﴾ so that they may say قُلِ (is) the truth الْحَقُّ and قَوْمُكَ your people وَهُوَ it لَنْسُتُ I am not عَلَيْكُمْ over you بِوَكِيلٍ ﴿٦٣﴾ a supervisor

64. Say (O Muhammad ﷺ): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."



لِكُلِّ نَبْرٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٨﴾ وَمَا عَلَى الَّذِينَ يَنْتَفُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْتَفُونَ ﴿٩﴾

لِكُلِّ نَبْرٍ news مُّسْتَقَرٌّ (is) a fixed time وَسَوْفَ and soon تَعْلَمُونَ ﴿٧﴾ you shall know (it) وَإِذَا you see رَأَيْتَ and when يَخُوضُونَ those who are engaged in ءَايَاتِنَا Our Signs فَأَعْرِضْ turn away عَنْهُمْ from them حَتَّى until يَخُوضُوا they are engaged in فِي they are engaged causes you to حَدِيثٍ a talk غَيْرِهِ other than that وَإِمَّا and if يُنْسِيَنَّكَ and forget Satan الشَّيْطَانُ فَلَا then do not تَقْعُدْ you sit بَعْدَ after الذِّكْرِىٰ the remembrance مَعَ with الْقَوْمِ the people الظَّالِمِينَ ﴿٨﴾ wrong-doers وَمَا (there is) not عَلَى on الَّذِينَ those who يَنْتَفُونَ those who fear Allah مِنْ (from) حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَلَكِنْ but ذِكْرِىٰ remembrance لَعَلَّهُمْ so that they may يَنْتَفُونَ ﴿٩﴾ fear Allah

67. For every news there is a reality and you will come to know. 68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآءٍ وَلَهُوَ وَعَرَتُهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِمُ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٩﴾

وَذَرِ the الَّذِينَ those who اتَّخَذُوا took دِينَهُمْ religion and لِبَآءٍ (as) a play وَلَهُوَ and pastime وَعَرَتُهُمُ and deceived (of this) world الدُّنْيَا life (deceived) them وَذَكَّرَ but اَنْ يُبْسَلَ is caught نَفْسٌ a soul لَيْسَ lest with it اَنْ remind (them) لَهُمْ a soul شَرَابٌ is caught نَفْسٌ a soul مِنْ حَمِيمٍ with it اَنْ remind (them) وَعَذَابٌ a soul أَلِيمٌ with it اَنْ remind (them) بِمَا a soul كَانُوا a soul يَكْفُرُونَ a soul

for هَا neither (will be) لَيْسَ it has earned كَسَبَتْ for what بِمَا  
 an شَيْعٌ nor وَلَا a protector وَلَيْ Allah besides مِنْ دُونِ it  
 every كُلِّ it offers ransom تَعْدِلُ and even if وَإِنْ intercessor  
 عَدْلٍ ransom لَا not يُؤْخَذُ it will be accepted مِنْهَا from him أُولَئِكَ  
 boiling of مِنْ a drink شَرَابٌ for them (is) لَهُمْ they earned  
 they كَانُوا because بِمَا a painful أَلِيمٌ and torment وَعَذَابٌ water  
 disbelieve يَكْفُرُونَ ﴿٧﴾ used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْفِتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرًا يُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧﴾

قُلْ say أَدْعُوا shall we invoke مِنْ دُونِ others besides Allah  
 مَا that لَا neither (can) يَنْفَعُنَا nor وَلَا benefit us (can) يَضُرُّنَا  
 after وَنُرَدُّ harm us on أَعْقَابِنَا our heels بَعْدَ and shall we turn  
 إِذْ هَدَيْنَا Allah has guided us كَالَّذِي like the one اسْتَهْوَتْهُ  
 حَيْرَانًا the earth الشَّيَاطِينُ whom misled فِي in  
 إِلَى who call him يَدْعُونَهُ companions أَصْحَابٌ he has confused لَهُ  
 الْهُدَى the guidance انْفِتِنَا to us قُلْ come to us إِنْ indeed هَدَى  
 الْهُدَى (of) Allah هُوَ is the الْهُدَى guidance وَأَمْرًا  
 to Lord رَبِّ that we submit لِنُسْلِمَ and we have been commanded  
 (of) the worlds الْعَالَمِينَ ﴿٧﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the *Shayâtîn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamîn (mankind, jinn and all that exists);

وَأَنۢ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي يُخْرِجُكُم مِّنَ بُحُرٍ مِّنَ الْبَحْرِ لِيَكُونَ لَكُمْ فِيهَا فَاكِهَةٌ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ﴿٧١﴾

وَأَنۢ أَقِيمُوا offer الصلاة prayer and fear Him وَآتُوا and to you shall be تُخْرِجُكُم (it is) He to (Him) الَّذِي Whom and (it is) He WHO created the heavens and the earth وَاللَّهُ and (it is) He WHO gathered the heavens and the earth and (on the Day of Resurrection) He will say يَقُولُ (the) Day (of Resurrection) and His قَوْلُهُ it shall become (is) the truth الْحَقُّ His Word will be the dominion يَوْمَ (on the) Day (when) the trumpet يُنْفَخُ (of) All-Knower عَلَيْهِ the trumpet (in) be blown فِي (is) the visible وَالشَّهَادَةُ and the invisible وَاللَّهُ and He وَهُوَ and the visible وَالشَّهَادَةُ and the invisible the All-Wise الْحَكِيمُ the All-Aware

72. And to perform *As-Salât*, and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!" — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

وَإِذۡ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَإِلَىٰ آلِهِ إِنَّكَ عَاكِفٌ لِّدَارِهِمْ ۖ وَكَذَٰلِكَ نَرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٢﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٣﴾



heavens وَالْأَرْضِ and the earth حَنِيفًا exclusively وَمَا and not  
I am مِنْ of الْمُشْرِكِينَ ﴿٧٦﴾ polytheists

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَادِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٨﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٧٩﴾

وَحَاجَّهُ قَوْمُهُ he said قَالَ his people قَوْمُهُ and disputed with him أَتُحَادِّثُونِي and He has هَدَانِي Allah الله about فِي do you dispute with me you تُشْرِكُونَ what مَا I fear أَخَافُ and do not وَلَا guided me my رَبِّي wills يَشَاءُ that أَنْ except إِلَّا with Him بِهِ associate Lord شَيْئًا وَسِعَ anything comprehends رَبِّي my Lord كُلَّ then not عِلْمًا (in His) Knowledge thing عِلْمًا every I should أَخَافُ and how وَكَيْفَ will you remember تَذَكَّرُونَ ﴿٧٨﴾ and do not لَا you associate with Allah أَشْرَكْتُمْ what مَا fear with اللَّهِ associate (others) أَشْرَكْتُمْ that you أَنْتُمْ you fear تَخَافُونَ ﴿٧٩﴾ for it بِهِ He send down يُنَزَّلُ did not لَمْ what مَا Allah (of) عَلَيْكُمْ to you سُلْطَانًا any authority فَأَيُّ then which الْفَرِيقَيْنِ if كُنْتُمْ to security بِالْأَمْنِ has more right أَحَقُّ the two parties know تَعْلَمُونَ ﴿٧٩﴾ you

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨١﴾ وَذَٰلِكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾

الَّذِينَ ءَامَنُوا those who believed and did not يَلْبِسُوا obscure (confuse) ءِيمَنَهُمْ their belief بِظُلْمٍ with wrong-doing أُولَٰئِكَ those (is) لَهُمُ the security ٱلْأَمْنُ and they وَهُمْ مُّهْتَدُونَ (are) وَذَٰلِكَ the guided حُجَّتُنَا Our Argument ءَاتَيْنَاهَا his people إِبْرَاهِيمَ Abraham عَلَىٰ against قَوْمِهِ We gave (to) نَرْفَعُ We raise دَرَجَاتٍ ranks (in) مِّنْ whom نَشَأٍ We will إِنَّ All-Knowing عَلِيمٌ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ and يَعْقُوبَ and Jacob كُلًّا each of them هَدَيْنَا We guided وَنُوحًا and Noah هَدَيْنَا (him) We guided مِن قَبْلُ before (that) وَمِن and among ذُرِّيَّتِهِ his progeny دَاوُدَ David وَسُلَيْمَانَ and Solomon وَأَيُّوبَ and Job وَيُوسُفَ and Joseph وَمُوسَىٰ and Moses وَهَارُونَ and Aaron وَكَذَٰلِكَ and thus نَجْزِي the good-doers الْمُحْسِنِينَ

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ  
 الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي  
 بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ اللَّهُ بِعَثَلٍ ﴿٨٨﴾

وَزَكَرِيَّا وَيَحْيَىٰ and John وَعِيسَى and Jesus وَإِيلَاسَ and Zacharia  
 كُلٌّ (were) of all (were) الصَّالِحِينَ the righteous وَإِسْمَاعِيلَ and Ishmael  
 وَالْيَاسَعَ and Elisha وَيُونُسَ and Jonah وَلُوطًا and Lot وَكُلًّا and all  
 فَضَّلْنَا We favoured عَلَى over الْعَالَمِينَ the worlds وَمِنْ the worlds  
 and from ءَابَائِهِمْ and their forefathers وَذُرِّيَّاتِهِمْ and their progeny وَإِخْوَانِهِمْ and their brethren  
 and We وَهَدَيْنَاهُمْ and We chose them وَاجْتَبَيْنَاهُمْ and their brethren  
 that the Straight مُسْتَقِيمٍ Way صِرَاطٍ to إِلَى guided them  
 (is) هُدَى guidance اللَّهُ Allah (of) يَهْدِي He guides بِهِ with it مَن  
 whom يَشَاءُ He wills مِنْ of عِبَادِهِ His slaves وَلَوْ and if أَشْرَكُوا  
 from rendered vain لَحِطَ they associated others with Allah  
 they used to do كَانُوا what تَمَّ them

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and 'Isâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. 86. And Ismâ'il (Ishmael) and Al-Yasaa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Âlamîn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءَ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ  
 الَّذِينَ هَدَى اللَّهُ فِيمَهُمْ نَبَهُمْ أَفْتَدِيَةٌ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

أُولَٰئِكَ those الَّذِينَ whom ءَاتَيْنَاهُمُ We gave (them) الْكِتَابَ the Book  
 but if فَإِنْ and (sound) Judgement وَالْحُكْمَ and النُّبُوَّةَ  
 then indeed فَقَدْ these هَؤُلَاءَ in it (therein) بِهَا disbelieve يَكْفُرْ  
 who are not لَّيْسُوا people قَوْمًا it (to) بِهَا We have entrusted وَكَلْنَا

يَا in it يَكْفُرُونَ ﴿٨٩﴾ disbelievers أُولَٰئِكَ (they are) those الَّذِينَ whom هَدَىٰ Allah ﷻ guided فِيهِدَهُمْ so their guidance أَفْتَدَىٰ you follow قُل say لَا do not أَتَشْكُرُونَ I ask you عَلَيْهِ on it أَجْرًا admonition ذِكْرَىٰ but إِلَّا this هُوَ (is) not إِنَّ a reward لِّلْعَالَمِينَ ﴿٩٠﴾ for the worlds

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad (ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and jinn)."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُل مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قُرْطُبًا يُبْذَوْنَهَا وَيُخْفُونَ كَثِيرًا وَعِلَّمْتُهُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

وَمَا and did not قَدَرُوا they estimate Allah ﷻ حَقَّ due قَدْرِهِ send أَنزَلَ did not مَا they said قَالُوا when إِذ estimation to Him down Allah ﷻ عَلَى to بَشَرٍ human being مِّن any شَيْءٍ thing قُل thing who أَنزَلَ sent down الْكِتَابَ the Book الَّذِي which جَاءَ brought [it] بِهِ [it] مُوسَىٰ Moses نُورًا a light وَهُدًى a guidance (into) sheets قُرْطُبًا which you have put يَجْعَلُونَهُ for people لِّلنَّاسِ most بُدُوْنَهَا and you conceal وَيُخْفُونَ you disclose (some of) it كَثِيرًا (of it) وَعِلَّمْتُهُم taught though مَا what لَمْ neither تَعْلَمُوا Allah ﷻ say قُل your forefathers أَنْتُمْ you وَلَا nor آبَاؤُكُمْ their argumentation ثُمَّ then ذَرْهُمْ leave them فِي in خَوْضِهِمْ which يَلْعَبُونَ ﴿٩١﴾ and this وَهَذَا they play كِتَابٌ (is) a Book أَنزَلْنَاهُ which confirming الَّذِي blessed مُّصَدِّقُ confirming the الَّذِي so that you may warn وَلِتُنذِرَ (came) before it أُمَّ الْقُرَىٰ and those وَمَن (people of) Mother of Towns (Makkah) حَوْلَهَا



in the **بِالْآخِرَةِ** believe **يُؤْمِنُونَ** and those who **وَالَّذِينَ** around it  
**هَآءِ** Hereafter believe **يُؤْمِنُونَ** in it **وَهُمْ** and they **عَلَى** over **صَلَاتِهِمْ**  
 guard **يَحَافِظُونَ** their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ  
 الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا  
 كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ and who **مِمَّنِ** (is) more unjust **أَفْتَرَىٰ** than he who  
**عَلَى** invented **اللَّهُ** against **كَذِبًا** a lie **أَوْ** or **قَالَ** said **أُوحِيَ**  
 was **يُوحَ** while not **وَلَمْ** to Me **إِلَيَّ** revelation was sent down  
**إِلَيْهِ** revealed **شَيْءٌ** to him **وَمَنْ** a thing **قَالَ** and who **سَأُنْزِلُ**  
 I would reveal **مِثْلَ** like **مَا** what **أَنْزَلَ** has revealed **اللَّهُ** **وَلَوْ**  
**إِذِ** you could see **الظَّالِمُونَ** when **تَرَىٰ** and if  
**غَمَرَاتِ** (are) in **الْمَوْتِ** agonies **وَالْمَلَائِكَةُ** (of) the death  
**بَاسِطُوا** are stretching out **أَيْدِيَهُمْ** their hands **أَخْرِجُوا**  
 you will be **الْيَوْمَ** this Day **تُجْزَوْنَ** your souls **أَنْفُسَكُمُ**  
**عَذَابَ** recompensed with **الْهُونِ** (of) humiliation **بِمَا**  
 what **كُنْتُمْ** you used to **تَقُولُونَ** utter **عَلَى** against **اللَّهُ** **غَيْرَ**  
 other than **الْحَقِّ** the truth **وَكُنْتُمْ** and you used to **عَنْ** concerning  
 be arrogant **تَسْتَكْبِرُونَ** His Signs

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُمُوهَا وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿١١﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿١٢﴾

وَلَقَدْ جِئْتُمُونَا and verily فُرْدَىٰ you have come to Us all alone كَمَا  
and you تَرْكُمُوهَا first أَوَّلَ We had created you as  
behind وَرَاءَ We had bestowed on you خَلَقْنَاكُمْ what مَا have left  
with you ظُهُورِكُمْ We see نَرَىٰ and do not وَمَا your backs  
شُفَعَاءَ الَّذِينَ your intercessors كُنْتُمْ those whom زَعَمْتُمْ you claimed أَنَّهُمْ  
share with Allah شُرَكَاءُ in your (matters) فِيكُمْ that they (have)  
between you بَيْنَكُمْ (bonds) have been severed لَقَدْ indeed نَقَطَ  
you used to كُنْتُمْ what مَا you عَنْكُمْ and have forsaken وَضَلَّ  
Who فَالِقُ Allah indeed (it is) إِنَّ ﴿١١﴾ imagine/claim تَزْعُمُونَ  
and the fruit-kernel وَالنَّوَىٰ the grain الْحَيَّ causes to split  
and يُخْرِجُ the dead الْمَيِّتِ from مِنَ the living الْحَيَّ He brings forth  
such ذَٰلِكُمُ the living الْحَيَّ from مِنَ the dead الْمَيِّتِ brings forth  
are you being mislead تُؤْفَكُونَ ﴿١٢﴾ then how فَأَنَّى Allah (is)  
(from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

كَأَنِّي الْإِيمَاحُ وَجَعَلَ الْيَلَّ سَكَا وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ  
النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٧﴾ وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرٍّ وَمُسَدَّدٍ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ ﴿١٨﴾

and He وَجَعَلَ (of) the day break الْإِصْبَاحَ (He is the) Cleaver فَاقِبَ  
and وَالشَّمْسَ for stillness (resting) سَكَنَ the night اللَّيْلَ has made  
this ذَٰلِكَ for reckoning (time) حُسْبَانًا and the Moon وَالْقَمَرَ the sun  
the الْقَدِيرُ (of) the All-Mighty الْقَدِيرُ will/measuring (is)  
for لَكُمْ made جَعَلَ Who الَّذِي and (it is) He وَهُوَ All-Knowing  
يَا so that you may guide yourselves لِيَهْتَدُوا the stars أَنْتُمْ you  
and the وَالْبَحْرُ (of) the land الْبَرِّ darkness ظُلُمَتٍ in فِي by them  
لِقَوْمٍ the signs الْآيَاتِ We have made clear فَصَلْنَا certainly قَدْ sea  
Who وَالَّذِي and (it is) He وَهُوَ who know يَعْلَمُونَ ﴿٧٧﴾ for people  
so أَنْشَأَكُمْ a single وَجَدُوا person نَفْسٍ from مِّن created you  
certainly قَدْ and a resting place وَمُسْتَوِعٌ (there is) a time-limit  
for people لِقَوْمٍ the signs الْآيَاتِ We have made clear فَصَلْنَا  
who understand يَفْقَهُونَ ﴿٧٨﴾

**96.** (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. **97.** It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* for people who know. **98.** It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage. Indeed, We have explained in detail Our Revelations (this Qur'ân) for people who understand.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانُ مُتَشَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَتَرَوْهُ بِإِذْنِ رَبِّكُمْ لَا يَبْتَغِي الثَّوَابَ الْقَوْمَ الْيَاقِينُ ﴿٦٦﴾

وَهُوَ He (it is) and الَّذِي Who أَنْزَلَ has sent down مِنَ from السَّمَاءِ the heaven مَاءَ water فَأَخْرَجْنَا thereby and We have brought

and We فَأَخْرَجْنَا thing (kind) كُلِّ (of) every vegetation نبات  
 We أَخْرَجْنَا green stalks خَضِرًا thereby مِنْهُ have brought forth  
 thick-clustered مَتْرَاجَةً grain حَبًّا from it مِنْهُ bring forth  
 وَفَوْقَ its sprout طَلْمِهَا from مِنَ date-palm and from  
 of مِنَ and gardens وَجَنَّاتٍ hanging low دَانِيَةً clusters of dates  
 أَغْنَبِ grapes وَالزَّيْتُونِ and olives وَالرُّمَّانِ and pomegranates مُشْتَبِهًا  
 at إِلَيْنَا look أَنْظِرُوا and (yet) different وَغَيْرَ مُتَشَبِّهٍ resembling  
 and its ripeness وَتَوَفُّوهُ it bears fruit أَثْمَرَ when إِذَا its fruit  
 for people لِقَوْمٍ (are) signs لَا يَنْتَرِ (all) this ذَلِكُمْ in فِي certainly  
 believing يُؤْمِنُونَ ﴿١١﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠﴾ بَدِيعُ  
 السَّمَوَاتِ وَالْأَرْضِ أَلَمْ يَكُنْ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ ذَلِكُمْ اللَّهُ  
 رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ and they have made and they have made the jinns  
 and they وَخَرَقُوا لَهُ though He has created them وَخَلَقَهُمُ the jinns  
 and daughters وَبَنَاتٍ sons to Him لَهُ falsely attributed  
 and وَتَعَالَى be He Glorified سُبْحَنَهُ knowledge عِلْمٍ without  
 (He is the) بَدِيعُ they attribute ﴿١٠﴾ Exalted عَمَّا from what  
 how أَلَمْ and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ Originator  
 لَهُ when He did not وَلَمْ تَكُنْ a son وَلَدٌ He have لَهُ can He  
 لَهُ every كُلِّ and He has created وَخَلَقَ a mate صَاحِبَةٌ He have  
 (is) وَهُوَ thing كُلِّ and He بِكُلِّ of every شَيْءٍ thing عِلْمٍ ﴿١١﴾





وَأَقْسَمُوا strongest بِاللهِ by Allah and they swore  
 they لَيُؤْمِنَنَّ a sign آيَةً came to them جَاءَتْهُمْ that if كَينَ their oaths  
 the الْآيَةُ only إِنَّمَا say قُلْ in it هِيَ would certainly believe  
 will make يَشْعُرْكُمْ and what وَمَا Allah اللهُ (are) with عِنْدَ signs  
 not لَا come (those signs) جَاءَتْ when إِذَا that أَنَّهُمَا you realize  
 their أَنفُسَهُمْ and We shall turn وَنُقَلِّبُ they will believe يُؤْمِنُونَ ﴿١٠٩﴾  
 they (did) not لَمْ as كَمَا and their eyes وَأَبْصَرَهُمْ hearts  
 and We shall leave وَمَنذَرُكُمْ time مَرَّةً first in it بِهِ believe  
 to wander blindly يَعْمَهُونَ ﴿١١٠﴾ their tyranny طُغْيَانَهُمْ in فِي them

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١١﴾

﴿وَلَوْ﴾ and even if **أَنَّا** We had **نَزَّلْنَا** sent down **إِلَيْهِمْ** to them the angels **الْمَلَائِكَةَ** **وَكَلَّمَهُمُ** the angels and had spoken to them **وَحَشَرْنَا** and We had gathered **عَلَيْهِمْ** every **كُلَّ** thing **قُبُلًا** open **مَا** not **كَانُوا** they were **لِيُؤْمِنُوا** to believe **إِلَّا** unless **أَنْ** that **يَشَاءَ** Allah **اللَّهُ** wills **وَلَكِنْ** but **أَكْثَرُهُمْ** most of them **يَجْهَلُونَ** they are ignorant **﴿١١١﴾** and as such **وَكَذَلِكَ** We **جَعَلْنَا** and as such **لِكُلِّ** have made **نَبِيٍّ** for every **عَدُوًّا** Prophet **شَيَاطِينَ** an enemy **وَالْجِنِّ** (of) humans **وَالْجِنِّ** and jinns **يُوحِي** inspiring **بَعْضُهُمْ** some of them **إِلَى** to **بَعْضٍ** some of them **زُخْرَفَ** adorned **الْقَوْلِ** speech **غَرُورًا** as a delusion **وَلَوْ** as a delusion **وَلَوْ** and if **شَاءَ** your Lord **رَبُّكَ** had willed **مَا** and **فَعَلُوهُ** (would) not **فَذَرْهُمْ** they have done it **وَمَا** so leave them **يَفْتَرُونَ** what they fabricate **﴿١١١﴾**

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِنَصْنَعِ الْإِنْسَافِئِدَةَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْرِئُوا مَا هُمْ مُقَرَّرُونَ ﴿١١٢﴾ أَنْفَعِرَ اللَّهُ أَنْفَعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٣﴾

وَلِنَصْنَعِ الْإِنْسَافِئِدَةَ **إِلَيْهِ** so that incline **الَّذِينَ** (of) those who **لَا** do not **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **وَلِيَقْرِئُوا** and that they commit **وَلِيَقْرِئُوا** that they may be pleased with it **مَا** what **هُمْ** they **مُقَرَّرُونَ** shall other than **أَنْفَعِرَ** commit **﴿١١٢﴾**



اللَّهُ Allah أَتَبْنِي I seek حَكَمًا a judge وَهُوَ and He is الَّذِي the Book أُنزِلَ Who has sent down إِلَيْكُمْ to you أَلِكِتَابِ the Book مُفَصَّلًا We have given them مَاتِبَهُمْ and those to whom وَالَّذِينَ in detail that it أَلِكِتَابِ (previously) يَعْلَمُونَ they know أَنْتُمْ so do in truth بِالْحَقِّ your Lord رَبِّكَ by (is) sent down مَنْزِلٌ not تَكُونُ you be مِنَ of الْمُتَمَرِّينَ ﴿١١٣﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).  
 114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٣﴾ وَإِنْ تُطِيعُوا أَكْثَرَ مِنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٤﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْذَبِينَ ﴿١١٥﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٦﴾

وَتَمَّتْ and has been perfected كَلِمَتُ the word رَبِّكَ (of) your Lord صِدْقًا in truth وَعَدْلًا and justice لَا and مُبَدِّلَ no one can change لِكَلِمَتِهِ His Words وَهُوَ and He السَّمِيعُ the All-Hearing (is) الْعَلِيمُ the All-Knowing ﴿١١٣﴾ وَإِنْ the All-Knowing أَكْثَرَ you obey تُطِيعُوا and if they will mislead يُضِلُّوكَ the earth فِي those (of) مَنْ they do يَتَّبِعُونَ not (of) Allah سَبِيلِ Way (of) Allah عَنْ you from سَبِيلِ Way (of) Allah إِلَّا they follow but الظَّنَّ the conjecture وَإِنْ and not هُمْ but لَا they do يَخْرُصُونَ guessing إِنَّ indeed رَبِّكَ your Lord هُوَ (is) He Who أَعْلَمُ who knows best يَضِلُّ who strays عَنْ from سَبِيلِهِ His Way وَهُوَ and He أَعْلَمُ knows best بِالْمُهْذَبِينَ the guided ones ﴿١١٥﴾ فَكُلُوا so eat وَمِمَّا of what ذُكِرَ has been pronounced اسْمُ name اللَّهِ Allah (of) عَلَيْهِ on which إِنْ if كُنْتُمْ you are بِآيَاتِهِ in His Signs ﴿١١٦﴾

believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنْ كَثُرَ  
لَيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٦﴾ وَذَرُوا ظَاهِرَ الْإِنْمِرِ وَبَاطِنَهُ إِنَّ الَّذِينَ  
يَكْسِبُونَ الْإِنْمِرَ سَيَجْزُونَ بِمَا كَانُوا يَفْعَلُونَ ﴿١١٧﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا that do not to you لَكُمْ and what (happened) مَا eat  
(of) name اسْمُ has been pronounced ذُكِرَ of what  
He has explained فَصَّلَ when indeed on it عَلَيْهِ Allah  
لَكُمْ to you مَا to you حَرَّمَ He has forbidden عَلَيْكُمْ He has forbidden إِلَّا to you  
surely unless مَا اضْطُرِرْتُمْ you are constrained إِلَيْهِ to it وَإِنْ surely  
كَثُرَ many لَيُضِلُّوا lead astray بِأَهْوَاءِهِمْ by their desires  
(is) He your Lord رَبَّكَ certainly إِنَّ knowledge of  
and (Who) أَعْلَمُ knows best بِالْمُعْتَدِينَ ﴿١١٦﴾ and وَذَرُوا the transgressors  
and outwardness الْإِنْمِرِ (of) sin وَبَاطِنَهُ inwardness  
thereof إِنَّ الَّذِينَ indeed الَّذِينَ those who يَكْسِبُونَ earn الْإِنْمِرَ sin سَيَجْزُونَ  
they shall be required بِمَا كَانُوا for what كَانُوا يَفْعَلُونَ ﴿١١٧﴾  
committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفَاسِقٌ إِنَّ الشَّيْطَانَ لِيُؤْخِرَ إِلَى أُولِيَآئِهِمْ لِيُجِدُوا كُفْرًا وَإِنْ  
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾ أَوْ مِنْ كَانَ مِيثَاقَ حَيْثِنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي  
الْأُظْلَمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

has been **يَذْكُرُ** not **لَا** of that **مِمَّا** you eat **تَأْكُلُوا** and do not **وَلَا**  
 on it **عَلَيْهِ** (of) Allah **اللَّهُ** name **اسْمُ** pronounced  
 the **الشَّيَاطِينِ** and indeed **وَإِنَّ** a transgression **لَفِسْقٌ** indeed it is  
 so **لِيُوحُونَ** their friends **أَوْلِيَائِهِمْ** to **إِلَآئِكَ** do inspire **لِيُوحُونَ** devils  
 you obeyed them **أَطَعْتُمُوهُمْ** and if **وَإِنْ** that they dispute with you  
**إِنَّكُمْ** is he who **أَوْفَنَ** polytheists **لَمُشْرِكُونَ** you would surely be  
 and We made **وَجَعَلْنَا** and We gave him life **فَأَحْيَيْنَاهُ** dead **مَيِّتًا** was  
 among **فِي** by it **يُؤْتِي** his likeness **يَمِثِّي** a light **نُورًا** for him **لَهُ**  
 the **النَّاسِ** is in **فِي** who is **مِثْلُهُ** like the one **كَمَنْ** men **النَّاسِ**  
 thus **كَذَلِكَ** of it **يَخْرُجُ** come out **مِنْهَا** he can not **لَيْسَ** darknesses  
**زُيِّنَ** what **مَا** to disbelievers **لِلْكَافِرِينَ** was made fair-seeming  
 to do **يَعْمَلُونَ** they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا  
 يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ  
 رِسَالَتَهُ سِيبِطٌ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

وَكَذَلِكَ **جَعَلْنَا** and thus **فِي** We have made **كُلِّ** in **قَرْيَةٍ** every town  
 to plot **أَكْبَرًا** (of) its wicked ones **مُجْرِمِيهَا** leaders **لِيَمْكُرُوا**  
**فِيهَا** therein **وَمَا** but not **يَمْكُرُونَ** they plot **إِلَّا** except **بِأَنْفُسِهِمْ**  
 and **لَا** they perceive **يَشْعُرُونَ** though do not **وَمَا** against themselves  
**لَنْ** they say **قَالُوا** a sign **آيَةٌ** comes to them **جَاءَتْهُمْ** and when  
 like **مِثْلَ** we are given **نُؤْتَىٰ** until **حَتَّى** we believe **نُؤْمِنَ** shall not

مَا أُوتِيَ what (to) رُسُلُ Messengers اللَّهِ (of) Allah  
 Allah أَعْلَمُ where يَجْعَلُ His رِسَالَتُهُ to place  
 سَيُصِيبُ Message الَّذِينَ soon will meet with those who  
 أَجْرَمُوا from عِنْدُ humiliation صَغَارُ have committed a crime  
 وَعَذَابٌ شَدِيدٌ and a torment سَئِئًا severe for what  
 كَانُوا used they used  
 يَمْكُرُونَ ﴿١٢٣﴾ to plot

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَنْ يُرِدْ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٤﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٥﴾

He فَمَنْ that يُرِدْ and whomsoever اللَّهُ wills أَنْ He يَهْدِيَهُ  
 يَشْرَحْ guides him صَدْرَهُ He opens his breast لِلْإِسْلَامِ for Islam وَمَنْ  
 يُرِدْ and whomsoever أَنْ He wills يُضِلَّهُ that  
 يَجْعَلْ astay صَدْرَهُ He makes ضَيِّقًا his breast حَرَجًا closed  
 كَأَنَّمَا as if يَصَّعَّدُ he is climbing فِي the سَّمَاءِ to  
 كَذَلِكَ thus يَجْعَلُ اللَّهُ sets الرِّجْسَ the impurity  
 عَلَى الَّذِينَ over لَا those who يُؤْمِنُونَ ﴿١٢٤﴾ believe وَهَذَا  
 صِرَاطٌ (of) your Lord رَبِّكَ Way مُسْتَقِيمًا Straight قَدْ  
 فَصَّلْنَا the Signs الْآيَاتِ We have detailed لِقَوْمٍ (who)  
 يَذَّكَّرُونَ ﴿١٢٥﴾ take heed

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾ وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنُّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوًى لَكُمْ فَخَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ with (of) peace abode for them (is) and He will be their *Wali* (Helper and Protector) because of what they used to do. 128. And on the Day (when) He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Wali* (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنُّ وَالْإِنسُ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُذَرِّوْنَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ لِحَيَوٰةِ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنُّ وَالْإِنسُ (of) the some We make friends and thus they used to for what (of) some wrong-doers earn ﴿١٣٠﴾

humans **أَلَمْ** did not **يَأْتِكُمْ** come to you **رُسُلٌ** Messengers **وَمِنْكُمْ** My Verses **عَلَيْكُمْ** to you **يَقْضُونَ** reciting from among you **وَيُنذِرُوكُمْ** and warning you (of) your Day **يَوْمَكُمْ** meeting **لِقَاءَ** and warning you (of) this **هَذَا** **قَالُوا** they said **شَهِدْنَا** we bear witness **عَلَى** against **أَنْفُسِنَا** (of) the world **الدُّنْيَا** life **وَالْآخِرَةِ** and deluded them **وَعَرَّضْنَاهُمْ** ourselves themselves **وَشَهِدُوا** and they did bear witness **عَلَى** against **أَنْفُسِهِمْ** themselves **كَافِرِينَ** disbelievers **كَانُوا** that they **أَنْهَزَهُمْ**

129. And thus We do make the *Zālimûn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and Mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

**ذَٰلِكَ** **أَنَّ** **لَمْ** **يَكُنْ** **رَبُّكَ** **مُهْلِكٌ** **الْقُرَىٰ** **يَظُنُّ** **وَأَهْلُهَا** **غَافِلُونَ** **وَلِكُلِّ** **دَرَجَةٍ** **مِمَّا** **عَمِلُوا** **وَمَا** **رَبُّكَ** **يَغْفِلُ** **عَمَّا** **يَعْمَلُونَ** **وَرَبُّكَ** **الْفَعِيُّ** **ذُو** **الرَّحْمَةِ** **إِنْ** **يَشَاءُ** **يُذْهِبْكُمْ** **وَيَسْتَخْلِفْ** **مِنْ** **بَعْدِكُمْ** **مَّا** **يَشَاءُ** **كَمَا** **أَنْشَأَكُمْ** **مِنْ** **ذُرِّيَّةٍ** **قَوْمٍ** **ءَاخَرِينَ**

**ذَٰلِكَ** (is because) **أَنَّ** this **لَمْ** that **يَكُنْ** not **رَبُّكَ** your Lord **مُهْلِكٌ** Who destroys **الْقُرَىٰ** the towns **يَظُنُّ** unjustly **وَأَهْلُهَا** and **غَافِلُونَ** their people **وَلِكُلِّ** (were) unaware **دَرَجَتٍ** ranks **مِمَّا** (there are) **عَمِلُوا** for what **وَمَا** they did **رَبُّكَ** your Lord **يَغْفِلُ** of what **يَعْمَلُونَ** they **ذُو** (is) Self-Sufficient **الْفَعِيُّ** and your Lord **وَرَبُّكَ** do **إِنْ** of Mercy **يَشَاءُ** He wills **يُذْهِبْكُمْ** He takes you away **وَيَسْتَخْلِفْ** and lets succeed **مِنْ** **بَعْدِكُمْ** after you **يَشَاءُ** whom **كَمَا** as **أَنْشَأَكُمْ** He raised you **مِنْ** **ذُرِّيَّةٍ** from **قَوْمٍ** people **ءَاخَرِينَ** (of) other

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of

what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّمَا تُوعَدُونَ لَآئٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّكُمْ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ وَجَعَلُوا لِلَّهِ ذُرًّا مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِئْسِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٥﴾

إِنَّمَا (is) certainly مَا you are promised تُوعَدُونَ what (is) لَآئٍ you are promised  
 وَمَا bound to Me أَنْتُمْ and cannot بِمُعْجِزِينَ ﴿١٣٣﴾ disable  
 قُلْ (Allah) يَقَوْمِ O people اعْمَلُوا work عَلَىٰ in مَكَاتِبِكُمْ your  
 إِنِّي place (am) at work عَامِلٌ verily I (too) فَسَوْفَ soon تَعْلَمُونَ  
 مَنْ you will know تَكُونُ whom لَهُ will be عَقِيبَةُ for him  
 الدَّارِ reward (of) the House (Paradise) إِنَّكُمْ indeed لَا do not يُفْلِحُ  
 and they assigned الظَّالِمُونَ ﴿١٣٤﴾ the wrong-doers وَجَعَلُوا  
 to Allah ﷻ of what ذُرًّا He has created مِنْ of الْحَرْثِ the  
 and they said فَقَالُوا a share نَصِيبًا and the cattle وَالْأَنْعَامِ  
 this ﷻ (is) for Allah ﷻ بِرِئْسِهِمْ (is) so they presume وَهَذَا  
 is this لِشُرَكَائِنَا (is) for our partners فَمَا but what كَانَ is  
 لِشُرَكَائِهِمْ (of Allah) reaches لَا for their partners يَصِلُ does not  
 إِلَى (to) Allah ﷻ وَمَا and what كَانَ is ﷻ for Allah ﷻ فَهُوَ  
 that reaches إِلَى (to) شُرَكَائِهِمْ (of Allah) their partners يَصِلُ  
 سَاءَ evil مَا (is) what يَحْكُمُونَ ﴿١٣٥﴾ they judge

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذَوْهُمْ  
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هٰذِهِ  
وَحَرَّتْ حَبْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَّشَاءَ يَرْعِيهِمْ وَأَنَّهُمْ حَرَّمَتْ طُحُورُهَا وَأَنَّهُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا  
أَفْتِرَاءَ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَكَذَٰلِكَ زَيَّنَ and likewise زَيَّنَ made fair-seeming لِكَثِيرٍ many  
مِّنَ of many of the polytheists الْمُشْرِكِينَ the polytheists قَتْلَ killing  
أَوْلَادِهِمْ of their children شُرَكَاؤُهُمْ (of) their partners (of Allah) لِيُرْذَوْهُمْ  
and so that they confound وَلِيَلْبِسُوا that they ruin them عَلَيْهِمْ  
had willed شَاءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them  
so leave فَذَرْهُمْ they would have done it فَعَلُوهُ not اللَّهُ Allah  
and they said وَقَالُوا they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them  
هٰذِهِ these أَنَّهُمْ cattle وَحَرَّتْ and crops حَبْرٌ (are) forbidden لَا  
we none يَطْعُمُهَا should eat them إِلَّا except مَنْ whom نَّشَاءَ we  
(are) will يَرْعِيهِمْ as they presume وَأَنَّهُمْ and cattle حَرَّمَتْ  
do not لَا and cattle وَأَنَّهُمْ their backs طُحُورُهَا forbidden  
they pronounce اسْمَ name اللَّهِ Allah (of) عَلَيْهَا on it أَفْتِرَاءَ  
He will سَيَجْزِيهِمْ against Him (Allah) عَلَيْهِ false fabrication  
to يَفْتَرُونَ ﴿١٣٨﴾ they used كَانُوا for what بِمَا recompense them  
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّنْ فَهُمْ فِيهِ  
شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ  
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءَ عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾



وَقَالُوا مَا فِيهِ (is) بَطُونٌ bellies هَذِهِ (of) these الْأَنْعَامِ cattle خَالِصَةً exclusively لَكُمْؤُنَا for our males وَحَرَّمَ عَلَيْهَا and forbidden أَزْوَاجَنَا our females وَإِنْ but if يَكُنْ dead فَهُمْ then they مَيْتَةً it is سَيَجْزِيهِمْ partners (for) their وَصَفَهُمْ He will recompense them إِنَّهُمْ attribution (is) All-Wise حَكِيمٌ indeed He قَدْ All-Knowing الَّذِينَ suffered loss خَسِرَ certainly قَتَلُوا أَوْلَادَهُمْ killed their children سَفَهًا foolishly بِغَيْرِ without عِلْمٍ knowledge وَحَرَّمُوا and they made unlawful مَا what رَزَقَهُمُ اللهُ sustenance provided them أَفْتَرَا lie عَلَى inventing a lie against اللهَ Allah قَدْ surely ضَلُّوا they have gone astray وَمَا and they are كَانُوا مُهْتَدِينَ not guided ones

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالرَّمَاطَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّونَ الْمُسْرِفِينَ وَمِمَّنْ أَلْأَنَعِمَ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

وَهُوَ He (it is) and الَّذِي who أَنشَأَ brought into being جَنَّاتٍ gardens مَّعْرُوشَاتٍ trellised وَغَيْرَ not مَّعْرُوشَاتٍ trellised وَالنَّخْلَ and the date-palm وَالزَّرْعَ and crops مُخْتَلِفًا (of) varying أَكْلُهُمُ tastes وَالزَّيْتُونَ and the olive وَالرَّمَاطَ and pomegranates مُتَشَابِهًا and resembling وَغَيْرَ not مُتَشَابِهٍ resembling كُلُوا eat مِنْ its fruit إِذَا when أَثْمَرَ it bears fruit وَآتُوا حَقَّهُ and give يَوْمَ its due حَصَادِهِ (on) day وَلَا (of) its harvest

تُسْرِفُوا like does not لَا indeed He إِيَّاكُمْ exceed the limits  
 the الْمُسْرِفِينَ ﴿١٤١﴾ and of وَمِنَ those who exceed limits  
 and to be laid on وَفَرْشًا for burden حَمُولَةً cattle (are some)  
 Allah ﷻ provided you رَزَقَكُمْ that what مِمَّا eat ground  
 (of) تَتَّبِعُوا and do not وَلَا footsteps خُطُوَاتِ الشَّيْطَانِ (of)  
 Satan إِنَّهُ لَكُمْ indeed he عَدُوٌّ to you مُبِينٌ ﴿١٤٢﴾ (is) open enemy

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât*, according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifîn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
 أَرْحَامُ الْأُنثَيَيْنِ نُبَيِّنُ بِعَلَمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ  
 حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَن  
 أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

and two ثَمَانِيَةَ أَزْوَاجٍ eight (in) pairs مِّنَ الضَّأْنِ sheep اثْنَيْنِ two  
 has the two وَمِنَ الْمَعْزِ the goats اثْنَيْنِ two قُلْ two مَّا الذَّكَرَيْنِ say  
 أَمِ الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ males  
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which contain عَلَيْهِ or  
 you كُنْتُمْ if إِن with knowledge بِعَلَمٍ tell me نُبَيِّنُ females  
 two اثْنَيْنِ the camels الْإِبِلِ and of وَمِنَ truthful ﴿١٤٣﴾ are  
 has the two وَمِنَ the cows الْبَقَرِ اثْنَيْنِ two قُلْ two مَّا الذَّكَرَيْنِ say  
 أَمِ الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ two males  
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which contain عَلَيْهِ or  
 when إِذْ witnesses شُهَدَاءَ were you كُنْتُمْ or أَمْ females

then who وَصَدَّكُمْ of this يَهْدِيَّ Allah اللَّهُ ordered you أَظْلَمُ fabricated أَفْتَرَى than one who يَمِّنُ (is) more unjust عَلَى so that he may mislead لِيُضِلَّ a lie كَذِبًا Allah اللَّهُ against the people بَغَيْرِ without عَلَيْهِ knowledge إِنَّ indeed Allah اللَّهُ لَا (who are) الْقَالِمِينَ ﴿١١٤﴾ the people guide الْقَوْمَ does not wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُمْ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١١٤﴾

قُلْ لَا أَجِدُ I find في in مَا what أُوحِيَ has been inspired إِلَيَّ to me مُحَرَّمًا prohibited عَلَى to طَاعِمٍ an eater يَطْعَمُهُ who intends to eat it إِلَّا except أَنْ that يَكُونَ it be مَيْتَةً or دَمًا blood مَسْفُوحًا or لَحْمَ or خَنزِيرٍ (is) unclean رِجْسٌ for that certainly (of) swine فَإِنَّهُمْ (is) فَسْقًا abomination أُهِلَّ having been invoked name لِغَيْرِ of other اللَّهِ than Allah بِهِ on it فَمَنْ but whoever اضْطُرَّ is compelled غَيْرَ neither بَاغٍ nor عَادٍ transgressing فَإِنَّ then Most رَبَّكَ your Lord غَفُورٌ (is) رَحِيمٌ ﴿١١٤﴾ Merciful

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

We forbade every (animal) with claws and of the cows the sheep and the fat to them except what carried their backs or their entrails, or is mixed with bone thus with bone and verily we recompensed them for their rebellion and if they deny you and say your Lord is the Owner of vast Mercy and never will His punishment be averted from the people guilty

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. 147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَانِهِمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُمْ لَنَّا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ will say those who أَشْرَكُوا made partners with Allah ﷻ if شَاءَ Allah ﷻ had willed neither مَا neither أَشْرَكْنَا We would have

nor our forefathers مَا بَاؤُنَا nor made partners with Allah  
 حَرَمْنَا anything مِنْ شَيْءٍ We would have prohibited  
 (were) before those who الَّذِينَ denied كَذَّبَ likewise  
 say قُل Our punishment بَأْسُنَا until هُمْ they tasted  
 هَلْ is عِنْدَكُمْ (there) with you مِنْ عِلْمٍ any knowledge فَتُخْرِجُوهُ  
 you do follow تَتَّبِعُونَ not إِنَّ to us لَآ which you can provide  
 but إِلَّا أَلْطَنَ conjecture وَإِنْ and not أَنْتُمْ you are إِلَّا but  
 تخمضون ﴿١٤٨﴾ guessing

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ say فَلِلَّهِ Allah has الْحُجَّةُ argument الْبَالِغَةُ conclusive فَلَوْ and  
 شَاءَ had لَهَدَيْتُكُمْ He would have guided you أَجْمَعِينَ ﴿١٤٩﴾  
 قُلْ say هَلَمْ bring شَهِدَآءُكُمْ your witnesses الَّذِينَ who يَشْهَدُونَ  
 أَنْ testify أَنَّ that اللَّهُ Allah حَرَّمَ has prohibited هَذَا this إِنْ then  
 شَهِدُوا if they testify فَلَا do not تَشْهَدُ you testify مَعَهُمْ with  
 (of) الَّذِينَ desires أَهْوَاءَ you follow تَتَّبِعْ and do not وَلَا them  
 and those الَّذِينَ Our Signs بِآيَاتِنَا have rejected كَذَّبُوا those who  
 and who لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter وَهُمْ  
 set up equals يَعْدِلُونَ ﴿١٥٠﴾ with their Lord بِرَبِّهِمْ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." 150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,

testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of such as treat Our *Ayât* as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

﴿قُلْ تَكَاَلَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَنَّمُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

﴿قُلْ تَكَاَلَوْا say come أَتْلُ I shall recite مَا what حَرَّمَ has that do not رَبُّكُمْ your Lord عَلَيْكُمْ to you أَلَّا prohibited and with شَيْئًا anything وَالْوَالِدَيْنِ you associate بِهِ with Him تُشْرِكُوا and do good إِحْسَانًا parents وَأَوْلَادَكُمْ you kill تَقْتُلُوا and do not وَلَا do (for fear) of إِمْلَاقٍ poverty نَحْنُ We رَزَقُكُمْ your children and do not وَلَا and for them وَإِيَّاهُمْ provide sustenance for you تَقْرَبُوا draw near الْفَوَاحِشَ shameful deeds مَا that ظَهَرَ committed openly وَمَا of these بَطَنَ or that secretly وَلَا committed secretly and do not تَقْتُلُوا you kill النَّفْسَ a life الَّتِي which حَرَّمَ has Allah forbidden إِلَّا except بِالْحَقِّ in a just cause ذَٰلِكُمْ this وَصَنَّمُ He has commanded you بِهِ so that you may لَعَلَّكُمْ of it تَعْقِلُونَ understand ﴿١٥١﴾﴾

151. Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" — We provide sustenance for you and for them" Come not near to *Al-Fawâhish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand."

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُمْ وَأَوْفُوا بِالْعَهْدِ ۚ الْيَتِيمَ وَالْيَتِيمَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَنَّمُ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾﴾ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَنَّمُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٣﴾﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ (of) the wealth draw near and do not orphan إِلَّا orphan except بِأَلْفٍ with that which أَحْسَنُ better (is) حَتَّى until بَلَغَ he reaches أَشَدُّ his maturity وَأَوْفُوا and give full مِكْلَ and weight بِالْقِسْطِ with justice لَا do to his capacity وَسَعَهَا but إِلَّا anyone We burden ثِقَلٌ not وَإِذَا قُلْتُمْ فَاعْدِلُوا be just وَلَوْ even if كَانَ (of) Allah and the Covenant وَبِمَهْدٍ a relative ذَا قُرْبَىَّ he is of أَوْفُوا you fulfil ذَلِكُمْ this وَصْنَكُمْ He has commanded you وَتَذَكَّرُوا ﴿١٥١﴾ take heed وَأَنَّ and that هَذَا it صِرَاطِي (is) My Way مُسْتَقِيمًا Straight فَاتَّبِعُوهُ so follow it وَلَا so follow it (other) paths فَتَفَرَّقَ (of) paths تَتَّبِعُوا and do not تَنْتَبِهُوا you scatter بِكُمْ عَنْ you from سَبِيلِهِ His Path ذَلِكُمْ this وَصْنَكُمْ He has commanded you تَتَّقُوا ﴿١٥٢﴾ so that you may of it لَعَلَّكُمْ become pious

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يُلَاقُوا رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

ثُمَّ then آتَيْنَا We gave مُوسَى Moses الْكِتَابَ the Book تَمَامًا did good أَحْسَنَ him who الَّذِي upon عَلَى complete (Our Favour) وَتَفْصِيلًا and explain لِّكُلِّ (for) every شَيْءٍ thing وَهُدًى and a guidance وَرَحْمَةً لَّعَلَّهُمْ so that they may يُلَاقُوا in

and وَهَذَا they believe يُؤْمِنُونَ their Lord رَبِّهِمْ meeting with  
 which We have sent down أُنزِلَتْهُ (is) a Book كِتَابُ this  
 so that لَعَلَّكُمْ and fear (Allah) وَاتَّقُوا so follow it فَاتَّبِعُوهُ blessed  
 you say تَقُولُوا lest أَنْ be shown mercy تَرْحَمُونَ you may  
 two طَائِفَتَيْنِ to عَلَى the Book الْكِتَابُ was sent down أُنزِلَ only  
 from عَنْ we were كُنَّا and indeed وَإِنْ before us قَبْلَنَا groups  
 unaware لَغَفْلِينَ their study دَرَسْتِهِمْ

**154.** Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. **155.** And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). **156.** Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَ كُفْرُ بَيْتِهِ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً مِّنَ أَظْلَمَ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدُقُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدُقُونَ ﴿١٦٧﴾ هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا أَنَا مُنظَرُونَ ﴿١٦٨﴾

[illegible]



أَوْ يَأْتِ or بِمَعْ some مَائِتِ Signs رَبِّكَ (of) your Lord يَوْمَ (of) your Lord يَأْتِ the day (when) come بِمَعْ some مَائِتِ Signs رَبِّكَ (of) your Lord لَا Lord لَا يَنْفَعُ not نَفْسًا will benefit نَفْسًا a soul إِيَّاهَا its belief لَمْ not earned كَسَبَتْ or أَوْ before مِنْ قَبْلُ believed مَأْمَتَتْ it had تَكُنْ through إِيْمَانِكُمْ its faith خَيْرًا good قُلْ say أَنْتُمْ أَنْتُمْ you wait إِنَّا we (are) waiting مُنْتَظِرُونَ ﴿١٥٧﴾ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٧﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٥٨﴾ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥٩﴾

إِنَّ indeed الَّذِينَ those who فَرَّقُوا split up دِينَهُمْ their religion وَكَانُوا with you have no concern لَسْتَ factions and became شِيَعًا in them فِي in شَيْءٍ the least إِنَّمَا verily أَمْرُهُمْ their case إِلَى (is) with Allah ثُمَّ then يُنَبِّئُهُمْ He will tell them بِمَا what كَانُوا with came جَاءَ who doing مَنْ they had been يَفْعَلُونَ ﴿١٥٧﴾ a good deed فَلَهُ he will have عَشْرُ ten أَمْثَالِهَا times like thereof وَمَنْ and who جَاءَ came بِالسَّيِّئَةِ with an evil deed فَلَا will not be يُجْزَى but (with) إِلَّا he rewarded مِثْلَهَا like thereof وَهُمْ and they يُظْلَمُونَ ﴿١٥٨﴾ not قُلْ will be wronged إِنِّي indeed هَدَانِي say

my Lord رَبِّ guided me إِلَى to صِرَاطِ a Way مُسْتَقِيمِ Straight رَبِّا the (of) Abraham إِبْرَاهِيمَ حَنِيفًا religion قِيمًا a right مِلَّةَ way مِنْ he was كَانَ and not وَمَا upright the polytheists الْمُشْرِكِينَ ﴿٦١﴾

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. 160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa and he was not of Al-Mushrikûn."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٢﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَنْبِئُ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِدُ وَازِرَةً وَنَزِدُ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿٦٤﴾

قُلْ say إِنَّ surely صَلَاتِي my prayer وَنُسُكِي and my sacrifice وَمَحْيَايَ and my living and my dying وَمَمَاتِي (are) for Allâh رَبِّ Lord الْعَالَمِينَ ﴿٦٢﴾ (of) the worlds لَا (of) شَرِيكَ partner لَّهُ He has وَبِذَلِكَ ﴿٦٣﴾ and of this أُمِرْتُ and I am أَنَا first and أَوَّلُ (shall) other than أَغَيْرَ say قُلْ of those who surrender الْمُسْلِمِينَ ﴿٦٣﴾ Allah أَنْبِئُ I seek رَبًّا a Lord وَهُوَ and رَبُّ (is) Lord كُلِّ (every) thing شَيْءٍ (of) every وَلَا and does not تَكْسِبُ earn كُلِّ soul نَفْسٍ إِلَّا but عَلَيْهَا against itself وَلَا and will not نُزِدُ and will not وَازِرَةً bear a burden and وَنَزِدُ burden أُخْرَىٰ (o) your return مَرْجِعُكُمْ your Lord is رَبِّكُمْ to إِلَى then ثُمَّ another فَيُنَبِّئُكُمْ and He will tell you بِمَا of what كُنتُمْ you had been فِيهِ differing تَخْلِفُونَ ﴿٦٤﴾ wherein

162. Say (O Muhammad ﷺ): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Ālamîn. 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?"

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

وَهُوَ (it is) He and الَّذِي Who جَعَلَكُمْ has made you خَلَائِفَ some of the earth الْآرِضِ inheritors and رَفَعَ (of) the earth بَعْضَكُمْ and exalted you فَوْقَ over بَعْضٍ others دَرَجَاتٍ in ranks لِّيَبْلُوكُمْ that He may try you رَبَّكَ indeed إِنَّ He has given you مَا what آتَاكُمْ in you and He certainly سَرِيعُ Lord (is) Swift الْعِقَابِ (is) retribution (in) وَإِنَّهُ and He certainly رَحِيمٌ Most Merciful (is) All-Forgiving

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

## سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّص ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنْذِرَ بِهِ وَيُذَكِّرَ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ وَإِلَيْكُمْ مِّنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ فَآبِلُونَ ﴿٤﴾

التَّص ﴿١﴾ Alif-Lam-Mim-Sad كَتَبَ a Book أَنْزَلَ sent down إِلَيْكَ to you فَلَا so let not يَكُنْ there be in صَدْرِكَ your breast حَرَجٌ that you may لِيُنْذِرَ from it مِّنْهُ a heaviness/straitness/narrowness وَيُذَكِّرَ with it ﴿٢﴾ and (that it be) an admonition لِلْمُؤْمِنِينَ the believers اتَّبِعُوا to the believers مَا what أَنْزَلَ has been sent إِلَيْكُمْ down to you مِن from رَبِّكُمْ your Lord وَلَا (do) not تَتَّبِعُوا you follow مِن دُونِهِ besides Him أَوْلِيَاءَ (any) protectors قَلِيلًا it little مَّا that تَذَكَّرُونَ ﴿٣﴾ you remember وَكَمْ how many قَرْيَةٍ and how

قَرِيبًا towns أَهْلَكْنَاهَا We destroyed them فَجَاءَهُمَا came to them بَاسُنَا  
 Our Torment بَيْنَا by night أَوْ هُمْ or هُمْ (when) they قَالُوا (1) slept  
 at noon

### Sûrat 7. Al-A'râf

#### [The Heights (or The Wall with Elevations)]

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliya'*, besides Him (Allâh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَاسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ (٦) فَلَنَسْئَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْئَلَنَّ  
 الْمُرْسَلِينَ (١) فَلَنَقْصُصَنَّ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ (٧) وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
 الْمُفْلِحُونَ (٨)

فَمَا not كَانَ was دَعْوَانَهُمْ their plea إِذْ when جَاءَهُمْ came to them  
 بَاسُنَا Our punishment إِلَّا but أَنْ that قَالُوا they said إِنَّا indeed  
 كُنَّا We were ظَالِمِينَ wrong-doers (٦) فَلَنَسْئَلَنَّ We shall certainly  
 الَّذِينَ those أُرْسِلَ (Our Message) was sent down إِلَيْهِمْ to them  
 وَلَنَسْئَلَنَّ (١) and We shall certainly question الْمُرْسَلِينَ (١) the  
 فَلَنَقْصُصَنَّ Messengers عَلَيْهِمْ then We shall narrate (٧) فَلَنَقْصُصَنَّ  
 وَمَا knowledge and not كُنَّا we were غَافِينَ (٧) غَافِينَ absent وَالْوَزْنُ and  
 يَوْمَئِذٍ the weighing الْحَقُّ that day (will be) the true (weighing)  
 ثَقُلَتْ so who فَمَنْ became heavy مَوَازِينُهُ his scale (of good)  
 فَأُولَئِكَ those هُمُ they (will be) الْمُفْلِحُونَ (٨) the successful

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn*." 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشٌ فَلَوْلَا مَا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿٨﴾

وَمَنْ خَفَّتْ and who مَوَازِينُهُ became light فَأُولَٰئِكَ his scale (of good) incurred loss خَسِرُوا (are) those الَّذِينَ who بِمَا كَانُوا for they used to يَظْلِمُونَ with Our Signs they were unjust ﴿٦﴾ and surely مَكَّنَّاكُمْ We established you في the الْأَرْضِ on and We made وَجَعَلْنَا earth لَكُمْ for you فِيهَا in it مَعْيِشٌ you give ﴿٧﴾ that مَا little تَشْكُرُونَ a livelihood and surely خَلَقْنَاكُمْ We created you ثُمَّ then صَوَّرْنَاكُمْ We gave you shape ثُمَّ then قُلْنَا We said لِلْمَلَائِكَةِ to angels اسْجُدُوا to Adam لَآدَمَ prostrate except إِلَّا and they prostrated فَسَجَدُوا to Adam إِلَّا and they prostrated those who السَّاجِدِينَ of he was لَمْ not يَكُن Iblis prostrated

9. And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ آلَا تَسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٩﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٠﴾ قَالَ أَنُظَرُفِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١١﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٢﴾

قَالَ He said مَا what مَعَكَ prevented you أَلَا that do not تَسْبُدُ  
 I أَنَا he said قَالَ I commanded you أَتَزْكَى when إِذْ you prostrate  
 خَيْرٌ (am) better مِنْهُ than him خَلَقَنِي You created me مِنْ from نَارِ  
 He said قَالَ clay طِينٍ ﴿١٦﴾ and You created him مِنْ fire وَخَلَقْتُهُ  
 فَأَقْبَطَ get down مِنْهَا from this فَكَا not يَكُونُ it is لَكَ for you أَنْ  
 تَتَكَبَّرَ that أَنْتَ you show arrogance فِيهَا in this فَأَخْرَجَ get out إِنَّكَ  
 He said قَالَ the disgraced ones الضَّالِّينَ ﴿١٧﴾ of مِنْ indeed you (are)  
 أَنُظِرِّي reprieve me إِلَى till يَوْمِ the Day يَرْفَعُونَ ﴿١٨﴾ the raised up  
 قَالَ He said إِنَّكَ (are) indeed مِنْ of النَّظِيرِينَ ﴿١٩﴾ the reprieved  
 ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15. (Allâh) said: "You are of those respited."

قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمِ ﴿١٦﴾ ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرَجَ مِنْهَا مَذْهُومًا وَمَا مَذْهُورًا لَمَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

قَالَ He said فِيمَا because that أُغْوَيْتَنِي You have sent me astray  
 لِأَقْعُدَنَّ I would surely sit in ambush لَهُمْ for them صِرَاطَكَ (on) Your  
 Way الْمُسْتَقِيمِ ﴿١٦﴾ Straight ثُمَّ then لَا يَتَّبِعُهُمْ I shall come to them  
 from بَيْنِ أَيْدِيهِمْ before them وَمِنْ from خَلْفِهِمْ and behind them وَعَنْ  
 and from أَيْمَانِهِمْ their right وَعَنْ their left شَمَائِلِهِمْ and لَا  
 You find أَكْثَرَهُمْ most of them شَاكِرِينَ ﴿١٧﴾ grateful قَالَ  
 He said أَخْرَجَ get out مِنْهَا from this مَذْهُومًا disgraced  
 لَمَنْ expelled whoever يَبْعَكَ followed you مِنْهُمْ of them لَأَمْلَأَنَّ  
 Hell جَهَنَّمَ indeed I would fill مِنْكُمْ with you أَجْمَعِينَ ﴿١٨﴾ all

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. 17. "Then I will come to them from

before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

**18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."**

وَهَكَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١١﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿١٢﴾ فَاسْمَهُمَا إِبْنِي لَكُمْآءَ النَّاصِيَةِ ﴿١٣﴾

وَهَكَامُ and O Adam أَنتَ you وَزَوْجُكَ and your wife أَتَكُونُ dwell (you both) فِي الْجَنَّةِ in Paradise مِنْ حَيْثُ from where تَأْكُلَا eat (you both) وَلاَ you wish أَنْ تَقْرَبَا approach (you both) الشَّجَرَةَ tree فَتَكُونَا or you (both) will be مِنَ الْفَاطِلِينَ of the wrong-doers لَهَا then whispered suggestions إِلَى سِتْرِي to expose Satan لَهَا to them (both) مَا what مَوْءَاهُمَا from them (both) was concealed رَبَّكُمَا forbid you رَبَّكَ and he said وَأَنْ تَكُونَا that save أَنْ الشَّجَرَةَ tree لَكُمْ two become مَلَائِكَةً or أَنْ تَكُونَا angels إِنَّي and he swore to them both وَالْإِنْسَانُ the immortal لَكُمْ that I am sincere of النَّاصِحِينَ the advisers

**19.** “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers).” **20.** Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save you should become angels or become of the immortals.” **21.** And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

فَدَلَّيْنِهَا بِمُرُورٍ فَلَمَّا ذَاكَ الشَّجَرَةَ بَدَتْ لَهَا سَوَاءُ تِلْكَهَا وَطَفِيقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَكَادَتْهُمَا رَيْبُهُمَا أَنْ تَزُولَا عَنْ تِلْكَ الشَّجَرَةِ وَأَكَلَا لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٧﴾ فَلَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَرَحِّمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٨﴾





(is) a Sign *مِنْ آيَاتِهِ* this *ذَلِكَ* (is) better *خَيْرٌ* that *ذَلِكَ* (of) piety  
remember *يَذْكُرُونَ* so that they may *لَعَلَّهُمْ* (of) Allah *اللَّهُ*

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَنْبَغِي ءَادَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِمَا إِنَّهُ  
بَرِيضٌ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا  
عَلَيْهَا آيَاتِنَا وَاللَّهُ أَمَرْنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

seduce you *يَفْتِنَنَّكُمْ* let not *لَا* (of) Adam *ءَادَمَ* O Children *يَنْبَغِي*  
*الشَّيْطَانُ* Satan *كَمَا* as *أَخْرَجَ* he drove out *أَبَوَيْكُمْ* your parents *مِنْ*  
their *لِبَاسَهُمَا* them of *عَنْهُمَا* stripping *يَنْزِعُ* Paradise *الْجَنَّةِ* from  
their private parts *لِيُرِيَهُمَا* to expose [to them] *سَوْءَ بَيْتِهِمَا* garments  
*إِنَّهُ* indeed *بَرِيضٌ* he *هُوَ* does see you *يُرِيَهُمْ*  
We have *جَعَلْنَا* verily *إِنَّا* you see them *تَرَوْنَهُمْ* do not *لَا* where  
do not *لَا* of those who *أَوْلِيَاءَ* guardians *الشَّيَاطِينَ* devils made  
some *فَعَلُوا* they do *فَحِشَةً* and when *وَإِذَا* believe *يُؤْمِنُونَ* ﴿٢٧﴾  
our *آيَاتِنَا* on it *عَلَيْهَا* we found *وَجَدْنَا* they say *قَالُوا* lewdness  
say *قُلْ* of it *بِهَا* has commanded us *أَمَرْنَا* and Allah *وَاللَّهُ* fathers  
of *بِالْفَحْشَاءِ* command *يَأْمُرُ* does not *لَا* Allah *اللَّهُ* certainly *إِنَّ*  
*أَقُولُونَ* lewdness *أَقُولُونَ* say *عَلَى* do you *اللَّهُ* Allah *مَا* what *لَا*  
you know *تَعْلَمُونَ* ﴿٢٨﴾

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they

commit a *Fâhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhisha*. Do you say of Allâh what you know not?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾  
فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ  
مُتَّهَدُونَ ﴿٣٠﴾ يٰبَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ my Lord رَبِّي has commanded justice and (said) وَأَقِيمُوا وُجُوهَكُمْ and keep straight your faces (to Him) عِندَ at your faces (to Him) and invoke Him every مَسْجِدٍ prayer (place)/mosque and invoke Him only making your religion sincere to Him. كَمَا (in) faith الدِّينَ to Him being sincere مُخْلِصِينَ He as بَدَأَكُمْ as He brought you (into being) in the beginning, so shall you be brought into being. تَعُودُونَ created you ﴿٢٩﴾ He a group فَرِيقًا (so) shall you return and a group وَفَرِيقًا guided the الضَّلَالَةَ on them عَلَيْهِمُ deserved and a group اتَّخَذُوا took الشَّيَاطِينَ devils أَوْلِيَاءَ guardians error that إِنَّهُمْ they and they consider وَيَحْسَبُونَ Allah instead of دُونِ (of) Adam مَادَمَ O Children بَنِي (are) guided مُتَّهَدُونَ they خُذُوا take زِينَتَكُمْ your adornment عِندَ at every مَسْجِدٍ prayer place/mosque وَكُلُوا and eat and drink وَاشْرَبُوا and drink but do not تَسْرِفُوا waste by extravagance like يُحِبُّ does not He إِنَّهُ indeed He لَا the wasters الْمُسْرِفِينَ ﴿٣١﴾

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayâtîn* (devils) as *Auliya'* instead of Allâh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifîn*.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

قُلْ مَنْ (of) adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ for His slaves لِعِبَادِهِ. He has produced أَخْرَجَ which أَلْقَى Allah وَالطَّيِّبَاتِ the sustenance الرِّزْقِ of مَنْ and good things قُلْ say هِيَ life الْحَيَاةِ in فِي believe آمَنُوا (are) for those who الَّذِينَ these (of) world خَالِصَةً (on) Day يَوْمَ exclusively (of this) Resurrection كَذَلِكَ thus نَفْصِلُ We explain الآيَاتِ the Signs لِقَوْمِ has حَرَّمَ indeed إِنَّمَا say قُلْ who know يَعْلَمُونَ ﴿٧٣﴾ for people forbidden رَبِّي my Lord النَّوَحِشَ shameful deeds مَا which ظَهَرَ were بَطْنًا and which وَمَا of them مِنَّا were committed openly and secretly وَالْإِثْمَ committed secretly and transgression وَالْبَغْيَ and sins you associate others تَشْرِكُوا and that وَأَنَّ the right الْحَقِّ without بِاللَّهِ with Allah مَا what لَوْ has not يَزِيلُ He sent يَوْمَهُ for it سُلْطَانًا any authority وَأَنَّ and that تَقُولُوا you say عَلَى on اللَّهِ you know تَعْلَمُونَ ﴿٧٤﴾ do not لَا what مَا Allah

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٧٥﴾ يَبْقَىٰ آدَمُ إِنَّمَا يَأْتِيَنكُمْ رُسُلٌ مِنكُمْ بِخُصُوفٍ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٧﴾

وَلِكُلِّ أُمَّةٍ (is) أَجَلٌ a fixed term people أُمَّةٍ and for every أَجَلٌ when جَاءَ they أَجْلُهُمْ approached لَا their term لَا they will يَسْتَقْدِرُونَ nor وَلَا an hour سَاعَةً be able to delay (it)

if (of) Adam مَادَمَ O Children بَنِي be able to bring it earlier  
 يَايُنْسِكُمْ from among you مِنْكُمْ Messengers رُسُلُ come to you  
 feared أَتَقَى then who مَنِي My Verses آيَاتِي to you عَلَيْكُمْ reciting  
 any fear خَوْفٌ will not be وَلَا and mended himself وَأَصْلَحَ Allah  
 عَلَيْهِمْ upon them وَلَا and not هُمْ they يَحْزَنُونَ ﴿٣٥﴾ will grieve وَالَّذِينَ  
 and those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَاسْتَكْبَرُوا and  
 those (are) أُولَئِكَ them تَعَبَّ treated with arrogance أَصْحَابُ  
 would خَالِدُونَ ﴿٣٦﴾ therein فِيهَا they هُمْ (of) the Fire النَّارِ dwellers  
 abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَاذِبُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ then who مِمَّنِ (is) more unjust than him who افْتَرَى  
 invented عَلَى against Allah اللَّهِ كَذِبًا or كَذَّبَ rejected  
 بِآيَاتِهِ His Verses أُولَئِكَ they are those يَنَالُهُمْ  
 نَصِيبُهُمْ their share مِنَ the Book (of Decrees) الْكِتَابِ حَتَّى  
 until إِذَا when جَاءَتْهُمْ come to them رُسُلُنَا Our Messengers (angels)  
 يَتَوَفَّوْنَهُمْ causing them to die قَالُوا they ask أَيْنَ where (are) مَا  
 those كُنْتُمْ you used تَدْعُونَ to invoke مِنْ دُونِ other than اللَّهِ  
 they say قَالُوا Allah ضَلُّوا they have forsaken عَنَّا us وَشَهِدُوا  
 they testify عَلَى against أَنْفُسِهِمْ themselves أَنَّهُمْ that indeed كَاذِبُونَ  
 disbelievers كَاذِبُونَ ﴿٣٧﴾ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَفَاتِنَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

قَالَ ادْخُلُوا you enter among أُمَمٍ nations قَدْ خَلَتْ who and passed away مِنْ قَبْلِكُمْ of الْجِنَّ jinns وَالْإِنْسِ and in أُمَمٍ every time دَخَلَتْ the Fire النَّارِ in humans until حَتَّى its sister (group) أُخْتَهَا it cursed لَعْنَتْ a group will say قَالَتْ all جَمِيعًا in it (therein) فِيهَا they will gather اِدَّارَكُوا last of them لِأُولِنَهُمْ to the first of them رَبَّنَا Our Lord هَؤُلَاءِ these أَضَلُّونَا misled us فَفَاتِنَهُمْ so give them عَذَابًا torment ضِعْفًا double of النَّارِ the Fire قَالَ He will say لِكُلِّ for every one you تَعْلَمُونَ do not but وَلَكِنْ (is) double (torment) ضِعْفٌ know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولِنَهُمْ لِأُولِنَهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَتْلُو لَهُمْ آيَاتُنَا وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَقَالَتْ أُولِنَهُمْ and will say لِأُولِنَهُمْ first of them to last of them فَمَا not كَانَتْ is لَكُمْ for you عَلَيْنَا upon us مِنْ any فَضْلٍ superiority فَذُوقُوا so taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ those who كَذَبُوا indeed الَّذِينَ to earn تَكْسِبُونَ you used وَكَذَلِكَ Our Signs آيَاتِنَا rejected وَاسْتَكْبَرُوا and showed arrogance عَنْهَا

(of) gates **أُفْتُتِحَ** to them **لَهُمْ** be opened **لَا** it will not **يَدْخُلُونَ** nor **وَلَا** heaven until **حَتَّى** Paradise **الْجَنَّةَ** they will enter **وَكَذَلِكَ** and thus **نَجْزِي** We recompense the criminals **الْمُجْرِمِينَ** (of) a needle **عَيْنَ** eye **سَمَرٍ** through **فِي** a camel **الْبَعْلَ** passes the criminals **وَمِنْ فَوْقِهِمْ** and **يَهَادُّ** Hell **جَهَنَّمَ** of **لَهُمْ** for them (will be) **وَنَجْزِي** and thus **وَكَذَلِكَ** (its) covering **عَوَاشِرَ** above them do We **وَنَجْزِي** and thus **وَكَذَلِكَ** the wrong-doers **الظَّالِمِينَ** recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

**وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ** **وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ رَبِّنَا بِالْحَقِّ وَتُودُّونَ أَنْ تَلَاقُوا الْجَنَّةَ أَوْ رُسُلُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ**

**وَالَّذِينَ** but those who **ءَامَنُوا** believed **وَعَمِلُوا** and did **الصَّالِحَاتِ** righteous deeds **لَا** do not **نُكَلِّفُ** We burden **نَفْسًا** any person **إِلَّا** but **وُسْعَهَا** to his capacity **أُولَٰئِكَ** they are **أَصْحَابُ** people **الْجَنَّةِ** (of) Paradise **هُمْ** they **فِيهَا** in it **خَالِدُونَ** abide **وَنَزَعْنَا** forever **مَا** and We removed **فِي** what **صُدُورِهِمْ** (is) in **وَمِنْ** of **غِلٍّ** rancour **تَجْرِي** flow **مِنْ تَحْتِهِمْ** under them **وَنَزَعْنَا** the rivers **وَقَالُوا** and they will say **لِلْحَمْدِ** all the praises **وَلِلَّهِ** be to **الَّذِي** Who **هَدَانَا** guided us **لِهَٰذَا** to this **وَمَا** and never **كُنَّا** We had **لِنَهْتَدِيَ** found guidance **لَوْلَا** if not **أَنَّ** that **هَدَانَا** Allah **لَقَدْ** indeed **جَاءَتْ** came **رُسُلٌ** Messengers **رَبِّنَا** and it will be cried out to **وَتُودُّونَ** with the truth **بِالْحَقِّ** (of) our Lord **أَنْ** that **يَلَاقُوا** this (is) **الْجَنَّةَ** the Paradise **وَنَجْزِي** you have inherited **بِمَا** for what **كُنْتُمْ** you used **تَعْمَلُونَ** to do

42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.  
 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١١﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿١٢﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ (of) Paradise dwellers and called out أَصْحَابُ النَّارِ (of) the Fire dwellers أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا true our Lord had promised to us what وَعَدَ رَبُّكُمْ had promised you مَا وَجَدْتُمْ have found true قَالُوا نَعَمْ they said فَأَذَّنَ مُؤَذِّنٌ a herald then cried out بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ (of) Allah curse that between them الظَّالِمِينَ ﴿١١﴾ the wrong-doers upon hinder يَصُدُّونَ those who (men) from سَبِيلِ اللَّهِ Path (of) Allah and seek to make it crooked وَيَبْغُونَهَا عِوَجًا and they وَهُمْ كَفِرُونَ ﴿١٢﴾ in the Hereafter (are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." 45. Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْخُلَنَّهُا وَهُمْ يَطْمَعُونَ ﴿١٣﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ إِلَيْكَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْرِ الظَّالِمِينَ ﴿١٤﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٥﴾

وَبَيْنَهُمَا and between them is حِجَابٌ a barrier وَعَلَى and on الْأَعْرَافِ Al-Araf (heights) who would recognize يَرَوْنَهُمْ (will be) men رِجَالٌ and they called out وَكَادُوا by their marks يَسْمَعُهُمْ every one كُلًّا peace سَلَامٌ that أَنْ (of) Paradise الْجَنَّةِ people (dwellers) أَصْحَابَ but they عَلَيْكُمْ they enter it يَدْخُلُونَهَا did not لَنْ be on you يَطْمَعُونَ ﴿٤٦﴾ would long (to do so) وَإِذَا and when صُرِفَتْ أَبْصَارُهُمْ their eyes يَلْفَافَةً towards أَصْحَابِ النَّارِ the Fire (of) قَالُوا they will say رَبَّنَا Our Lord لَا do not تَجْعَلْنَا place us مَعَ with الْقَوْمِ wrong-doers الظَّالِمِينَ ﴿٤٧﴾ and called out وَكَادُوا رِجَالًا (of) Al-Araf (heights) الَّذِينَ whom they يَرَوْنَهُمْ men (of) Al-Araf (heights) الدَّاعِينَ قَالُوا by their marks يَسْمَعُهُمْ would recognize مَا did not أَغْنَىٰ you used عَنْكُمْ and what رَبَّنَا your number جَمْعُكُمْ you عَنْكُمْ avail to تَسْتَكْبِرُونَ ﴿٤٨﴾ show arrogance

46. And between them will be a (barrier) screen and on Al-A'rāf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "Salāmun 'Alaikūn" (peace be on you), and at that time they (men on Al-A'rāf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zālimūn." 48. And the men on Al-A'rāf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهْتُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٦﴾ وَكَادُوا أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنا مِائِينَ الْمَآءِ أَوْ مِثْرَافِكُمْ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٤٧﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوُا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٤٨﴾

أَهْتُولَاءِ are they الَّذِينَ those who أَقْسَمْتُمْ you swore لَا will not يَنَالُهُمُ Allah grant them رَحْمَةً (His) Mercy أَدْخُلُوا enter الْجَنَّةَ



Paradise ۙ لَا (shall be) on you fear عَلَيْكُمْ nor أَنْتُمْ  
 dwellers أَصْحَابُ and cried out وَنَادَىٰ you (shall) تَحْزَنُونَ ﴿٥٩﴾  
 النَّارِ (of) the Fire أَصْحَابُ (of) Paradise الْجَنَّةِ that أَنْ (of) أَفِضُوا  
 pour عَلَيْنَا on us مِنْ some الْمَاءِ water أَوْ or مِمَّا of what رَزَقَكُمْ  
 Allah ﷻ has provided you قَالُوا they said إِنَّ indeed الله ﷻ  
 the disbelievers حَرَّمَهُمَا عَلَى has forbidden both الْكَافِرِينَ ﴿٦٠﴾  
 الَّذِينَ those who اتَّخَذُوا took دِينَهُمْ their religion لَهُمْ as  
 وَلِمَا amusement وَلَمَّا and play وَعَرَّثَهُمْ and deceived them الْحَيَاةِ  
 الدُّنْيَا (of) the world فَالْيَوْمَ so today نَنْسَهُمْ We will forget them  
 كَمَا as نَسُوا they forgot لِقَاءَ meeting يَوْمِهِمْ their Day هَذَا this  
 وَمَا and because كَانُوا they used to بِآيَاتِنَا Our Signs يَجْحَدُونَ ﴿٦١﴾  
 reject

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayât.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٩﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ  
 يَقُولُ الَّذِينَ كَذَبُوا مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي  
 كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٦٠﴾

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ We have brought to them جِئْنَاهُمْ and verily  
 فَصَّلْنَاهُ فَصَّلْنَاهُ عَلَىٰ with عِلْمٍ knowledge هُدًى  
 وَرَحْمَةً a guidance لِّقَوْمٍ and a mercy يُؤْمِنُونَ ﴿٥٩﴾  
 هَلْ believing هَلْ are يَنْظُرُونَ they waiting إِلَّا (that) but (that) تَأْوِيلَهُ  
 its تَأْوِيلَهُ comes يَأْتِي (when) the Day يَوْمَ reality is unfolded  
 had those who الَّذِينَ will say يَقُولُ reality will be unfolded  
 نَسُوا forgot it مِن قَبْلُ before قَدْ verily جَاءَتْ had come رُسُلُ  
 رَبِّنَا Messengers (of) our Lord بِالْحَقِّ with the truth فَهَلْ لَّنَا do

for لَّا who intercede فَيَشْفَعُوا intercessors شُفَعَاءَ any مِن we have  
 عَيَّر so that we do deeds فَتَعْمَلْ we are sent back نُرَدُّ or أَوْ us  
 خَيْرُوا verily قَدْ to do نَعْمَلُ we used كُنَّا those الَّذِينَ other than  
 عَنْهُمْ and has forsaken وَضَلَّ themselves أَنفُسَهُمْ they have lost  
 to fabricate يَفْتَرُونَ ﴿٥٧﴾ they used كَانُوا what مَا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ الْإِلَهَ النَّهَارَ يَطْلُبُهُ حَيْنًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٧﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُمْ لَا يُحِبُّ الْمَعْتَدِينَ ﴿٥٨﴾

إِنَّ رَبَّكُمُ indeed your Lord اللَّهُ (is) Allah الَّذِي Who خَلَقَ  
 six السَّمَوَاتِ the heavens and the earth وَالْأَرْضَ in فِي  
 أَيَّامٍ then ثُمَّ He ascended عَلَى الْعَرْشِ the throne يُغْشَى  
 which seeks it يَطْلُبُهُ the day النَّهَارَ the night أَلَيْلَ He lets cover  
 حَيْنًا swiftly وَالشَّمْسُ and the sun وَالْقَمَرُ and the moon وَالنُّجُومُ  
 verily مُسَخَّرَاتٌ the stars بِأَمْرِهِ to His Command أَلَا  
 لَهُ (is) His الْخَلْقُ the creation وَالْأَمْرُ and the command تَبَارَكَ  
 اللَّهُ blessed be رَبُّ Lord الْعَالَمِينَ ﴿٥٧﴾ (of) the worlds ادْعُوا  
 and in secret وَخُفْيَةً humbly تَضَرُّعًا your Lord رَبَّكُمْ call upon  
 indeed لَا does not يُحِبُّ He likes الْمَعْتَدِينَ ﴿٥٨﴾ the transgressors

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the 'Âlamîn! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٥﴾  
 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ  
 الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ in make mischief and do not بَعْدَ the earth after إِصْلَاحِهَا its order وَادْعُوهُ and call Him خَوْفًا with fear وَطَمَعًا and longing إِنَّ and indeed رَحْمَتَ Allah (of) Mercy قَرِيبٌ (is) close (of) the good-doers الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ the Who يُرْسِلُ sends الرِّيحَ the winds بُشْرًا (as) glad tidings بَيْنَ يَدَيْ (with) [in presence of] رَحْمَتِهِ His Mercy حَتَّىٰ until إِذَا when أَقْلَّتْ they carry سَحَابًا a cloud ثِقَالًا heavy-laden سُقْنَاهُ We drive it لِبَلَدٍ to a land مَّيِّتٍ dead فَأَنْزَلْنَا then We sent down الْمَاءَ (rain) water فَأَخْرَجْنَا then We brought forth الثَّمَرَاتِ every (kind) of fruit كَذَٰلِكَ similarly مِنْ therewith نُخْرِجُ the dead الْمَوْتَىٰ We will raise لَعَلَّكُمْ that you may تَذَكَّرُونَ ﴿٥٦﴾ take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ  
 يَشْكُرُونَ ﴿٥٧﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
 يَوْمٍ عَظِيمٍ ﴿٥٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ ﴿٥٩﴾ قَالَ يَتَّقُوا اللَّهَ يَٰ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ  
 مِنْ رَبِّ الْعَالَمِينَ ﴿٦٠﴾

وَالْبَلَدُ الطَّيِّبُ good يَخْرُجُ comes forth its نَبَاتُهُ and which وَالَّذِي (of) its Lord رَبِّهِ by the Order يَأْذِنُ vegetation خَيْرٌ لَا (is) bad جَبَتْ but لَا come forth يَخْرُجُ (does) not تَكِدُّ little كَذَلِكَ thus نُصَرِّفُ We diversely expound الْأَيَّاتِ the signs لِقَوْمٍ We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people نُوحًا to Noah إِيَّاكَ to قَوْمِهِ his people فَقَالَ he said يَقُولُ and he said يَفْقَهُمْ you have لَكُمْ do not مَا Allah الله (you) worship أَعْبُدُوا people مِنْ any إِلَهِ god غَيْرُهُ but إِيَّاهُ certainly أَخَافُ I fear عَلَيْكُمْ Great (awful) عَذَابٍ for you (of) a Day يَوْمٍ torment عَظِيمٍ ﴿٥٩﴾ قَالَ the leaders أَلَمْ نَقُلْ of قَوْمِهِ his people إِنَّا verily we لَنَرِيكَ in ضَلَالٍ error مُبِينٍ ﴿٦٠﴾ قَالَ plain he said يَقُولُ we see you فِي (there is) not لَيْسَ O my people an error وَلَكِنِّي (of) Lord الْعَالَمِينَ ﴿٦١﴾ رَبِّ from a Messenger رَسُولٍ but I (am) the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamîn!"

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦١﴾ أَوْ يَحِجَّبُهُ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٢﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٣﴾

أُبَلِّغُكُمْ I convey to you رِسَالَاتِ Messages رَبِّي (of) my Lord وَأَنْصَحُ and give advice لَكُمْ to you وَأَعْلَمُ and I know مِنَ اللَّهِ from Allah مَا that لَا do not تَعْلَمُونَ ﴿٦١﴾ أَوْ you know يَحِجَّبُهُ or يَحِجَّبُهُ from a reminder ذِكْرٌ has come to you جَاءَكُمْ أَنْ wonder رَبِّكُمْ your Lord عَلَى upon رَجُلٍ a man مِنْكُمْ among you لِيُنذِرَكُمْ

وَلَعَلَّكُمْ so that you may fear Allah وَلِنَنْفِقُوا that he may warn you  
 but they denied تَكْذِبُوا shown mercy ﴿٣٦﴾ and that you may be  
 with him مَعَهُ and those الَّذِينَ and We saved him فَأَنْجَيْنَاهُ Him  
 the ship الْفُلِ وَأَغْرَقْنَا and We drowned الَّذِينَ and those who كَذَبُوا  
 Our Signs بَيِّنَاتٍ denied قَوْمًا they were كَانُوا indeed they  
 blind عَمِينَ ﴿٣٧﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât. They were indeed a blind people.

﴿٣٦﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْفِقُوا بِمَا لِلَّهِ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٧﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَنَّكَ فِي سُفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ قَالَ يَنْفِقُونَ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٩﴾ أَتَيْتُكُمْ بِرِسَالَةٍ مِنْ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٤٠﴾

﴿٣٦﴾ وَإِلَىٰ عَادِ and to (We sent) أَخَاهُمْ `Ad their brother هُودًا Hud قَالَ he said  
 do not يَنْفِقُوا O My people أَعْبُدُوا Allah مَا worship will not then أَفَلَا but Him  
 of those who تَتَّقُونَ you fear Allah قَالَ said the leaders الَّذِينَ of those who  
 كَفَرُوا had disbelieved مِنْ of قَوْمِهِ his people إِنَّا we verily  
 لَنَرَنَّكَ we see you فِي in سُفَاهَةٍ folly وَإِنَّا and verily we لَنَظُنُّكَ  
 of الْكَاذِبِينَ the liars قَالَ the liars يَنْفِقُونَ he said  
 O my people لَيْسَ (there is) not بِي in me سَفَاهَةٌ folly وَلَكِنِّي but I رَسُولٌ  
 (am) رَسُولٌ a Messenger مِنْ from رَبِّ Lord الْعَالَمِينَ (of) the  
 worlds أَتَيْتُكُمْ I convey to you رِسَالَةٍ Messages مِنْ of my رَبِّي  
 Lord وَأَنَا and I (am) لَكُمْ to you نَاصِحٌ adviser أَمِينٌ trusworthy ﴿٤٠﴾

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Will you not fear (Allâh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamîn! 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانُوا يَعْبُدُونَ قَالُوا أَنَا عِبَادُكُمْ وَإِن كُنْتُمْ مِنَ الصّٰدِقِينَ ﴿٧٠﴾

أَوْ or عَجِبْتُمْ you wonder أَنْ that جَاءَكُمْ has come to you ذِكْرٌ a reminder مِنْ from رَبِّكُمْ your Lord عَلَى upon رَجُلٍ a man مِنْكُمْ from among you لِيُنذِرَكُمْ that he may warn you وَأَذْكُرُوا and remember إِذْ when جَعَلَكُمْ He made you خُلَفَاءَ successors مِنْ after قَوْمِ people نُوحٍ (of) Noah وَزَادَكُمْ and increased you فِي in الْخَلْقِ stature بَضْطَةً amply فَأَذْكُرُوا so remember آلَاءَ Bounties of اللَّهِ so that you may تُفْلِحُونَ ﴿٦٩﴾ succeed اللَّهُ Alone وَحْدَهُ and forsake مَا what كَانُوا used to worship إِلَهُكُمْ they said أَجِئْتَنَا have you come to us لِنَعْبُدَ that we worship اللَّهَ to عِبَادُكُمْ our forefathers قَالُوا so bring to us وَإِن كُنْتُمْ if you promise نَذْرًا of what الصّٰدِقِينَ the truthful

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَاوَاتٍ أَنْتُمْ وَآبَاءُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

قَالَ he said قَدْ verily وَقَعَ has fallen عَلَيْكُمْ upon you مِنْ from رَبِّكُمْ your Lord رِجْسٌ punishment وَغَضَبٌ and anger

(mere) names **أَتَجِدُلُونِي** about **فِي** do you dispute with me  
 and **سَمَّيْتُمُوهَا** **أَنْتُمْ** which you have named (assigned)  
 for which **بِهَا** Allah **اللَّهُ** sent down **نَزَّلَ** has not **مَا** your fathers  
 verily I (am) **إِنِّي** then wait you **فَأَنْتَظِرُوا** sanction **سُلْطَانٍ** any **مِنْ**  
 then **فَأَعْيِنْتُهُ** those who wait **الْمُنْتَظِرِينَ** of **مَعَكُمْ** with you  
 by a Mercy **بِرَحْمَةٍ** with him **مَعَهُ** and those **وَالَّذِينَ** We saved him  
 (of) those **الَّذِينَ** last remanent **دَاوِرَ** and We cut **وَقَطَعْنَا** from Us **وَمَا**  
 they were **كَذَّبُوا** who **بِآيَاتِنَا** belied **وَمَا** Our Signs  
 believers **مُؤْمِنِينَ**

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât; and they were not believers.

**وَالِإِنْ تَحُودَ أَخَاهُمْ صَالِحًا** قَالَ **يَقُولُ** **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** قَدْ جَاءَكُمْ **بَيِّنَةٌ** مِنْ رَبِّكُمْ **هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ** فَذَرُوهَا **تَأْكُلْ فِي** أَرْضِ اللَّهِ **وَلَا تَمْسُوهَا يُسْوَ** فَيَأْخُذْكُمْ **عَذَابُ** إِلَهِ **وَأَذْكُرُوا** إِذْ جَعَلَكُمْ **خُلَفَاءَ مِنْ بَعْدِ عَادٍ** وَبَوَّأَكُمْ فِي الْأَرْضِ **تَتَّخِذُونَ مِنْ** سُهُولِهَا قُصُورًا **وَتَنْحِتُونَ** الْجِبَالَ **يُوتَا** فَاذْكُرُوا **آلَاءَ اللَّهِ** وَلَا تَعْمُوا فِي الْأَرْضِ **مُفْسِدِينَ**

**وَالِإِنْ** and to **تَحُودَ** (We sent) **أَخَاهُمْ** thier brother **صَالِحًا**  
 Allah **اللَّهُ** worship **أَعْبُدُوا** O my people **يَقُولُ** he said **قَالَ** Salih  
**لَكُمْ** do not **مَا** you have **مِنْ** any **إِلَهِ** god **غَيْرُهُ** Him **قَدْ**  
 from **بَيِّنَةٌ** has come to you **جَاءَكُمْ** verily  
 your Lord **هَذِهِ** this **نَاقَةُ** she-camel **لَكُمْ** (of) Allah **آيَةٌ**  
 to you **آيَةٌ** (is) a sign **فَذَرُوهَا** so you leave her **تَأْكُلْ فِي**  
 on **أَرْضِ** earth **اللَّهُ** (of) Allah **وَلَا** and do not **تَمْسُوهَا**  
 a torment **عَذَابُ** lest should seize you **يَأْخُذْكُمْ** with harm  
 He made **جَعَلَكُمْ** when **إِذْ** and remember **وَأَذْكُرُوا** painful  
 you **خُلَفَاءَ** successors **مِنْ بَعْدِ عَادٍ** after **وَبَوَّأَكُمْ**  
 in **الْأَرْضِ** the land **تَتَّخِذُونَ** you take **مِنْ**

and you carve out <sup>وَنَتَجِئُونَ</sup> palaces <sup>قُصُورًا</sup> its plains <sup>مُتَوَلِّيًا</sup> in  
 الْجِبَالِ so remember <sup>فَاذْكُرُوا</sup> as homes <sup>بُيُوتًا</sup> mountains  
 you go about <sup>تَمْشُوا</sup> and do not <sup>وَلَا</sup> (of) Allāh <sup>اللَّهِ</sup> Bounties  
 (as) the mischief-makers <sup>مُفْسِدِينَ</sup> the land <sup>الْأَرْضِ</sup> in

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَمَلَكُونَ أَنْ صَلَحًا  
 مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٣﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنُمْ بِهِ  
 كَفِرُونَ ﴿٧٤﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَخِنَا بِمَا نَعِدُنَا إِنْ كُنْتَ مِنْ  
 الْمُرْسَلِينَ ﴿٧٥﴾

قَالَ الْمَلَأُ (of) those who leaders الَّذِينَ behaved اسْتَكْبَرُوا arrogantly  
 مِنْ of قَوْمِهِ his people لِلَّذِينَ to those who اسْتُضْعِفُوا to those who  
 ءَامَنَ to those who were oppressed لِمَنْ among them أَتَمَلَكُونَ do you know  
 أَن that صَلَحًا Salih مُرْسَلٌ they said إِنَّا indeed we قَالُوا his Lord  
 مِنْ from رَبِّهِ sent رَّبِّهِ (are) مُؤْمِنُونَ with he has been sent أُرْسِلَ in what  
 they showed arrogance اسْتَكْبَرُوا who الَّذِينَ said قَالُ believers  
 in you believe ءَامَنُمْ in that which إِنَّا verily we رَبِّهِ  
 the النَّاقَةَ then they hamstrung فَعَقَرُوا disbelieve كَفِرُونَ ﴿٧٤﴾  
 وَعَتَوْا she-camel and insolently defied عَنْ أَمْرِ the Order رَبِّهِمْ  
 (of) their Lord وَقَالُوا and they said أَخِنَا O Salih يُصَلِّحْ bring us  
 بِمَا what نَعِدُنَا you have been promising us إِنْ if كُنْتَ you are  
 مِنْ (one) of الْمُرْسَلِينَ ﴿٧٥﴾ the Messengers





إِنَّكُمْ verily you تَأْتُونَ you approach الرِّجَالَ men شَهْوَةً lustfully  
 مِنْ دُونِ instead of النِّسَاءِ women بَلْ nay أَنْتُمْ you قَوْمٌ (are)  
 was مُتْرَفُونَ people وَمَا who exceed limits كَانَتْ and not  
 جَوَابَ answer قَوْمِهِ (of) his people إِلَّا but أَنْ that قَالُوا they  
 said أَخْرِجُوهُمْ drive them out مِنْ قَرْيَتِكُمْ your town إِنَّهُمْ  
 wanting to be pure يَطْهَرُونَ (are) people أَنَّاسٌ verily they  
 except إِلَّا and his family وَأَهْلَهُ then We delivered him فَأَجَبْتُهُ  
 those who أَلْفَنِينَ among مِنْ she was كَانَتْ his wife أَمْرَانَهُ  
 a rain رَأَيْنَاهُمْ and We rained وَأَمْطَرْنَا stayed behind  
 فَانْظُرْ so observe كَيْفَ how كَانَتْ was عَذَابُهُ end الْمُجْرِمِينَ  
 (of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَالْإِنَّمَدَيْنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوِرَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

وَالْإِنَّمَدَيْنَ and to مَدْيَنَ (We sent) أَخَاهُمْ Shuhaib their brother شُعَيْبًا  
 قَالَ he said يَنْفَوِرَ O my people أَعْبُدُوا worship اللَّهَ  
 but Him غَيْرُهُ any مِنْ you have لَكُمْ do not مَا Allah  
 قَدْ verily جَاءَتْكُمْ has come to you بَيِّنَةٌ a clear proof  
 مِنْ رَبِّكُمْ from رَبِّكُمْ your Lord فَأَوْفُوا so give full الْكَيْلَ measure  
 وَالْمِيزَانَ and weight وَلَا and do not تَبْخَسُوا diminish النَّاسَ (to)  
 أَشْيَاءَهُمْ the people their things وَلَا and do not تُفْسِدُوا mischief  
 فِي on الْأَرْضِ the earth بَعْدَ after إِصْلَاحِهَا its being set in order  
 ذَلِكَ (is) خَيْرٌ good لَكُمْ for you إِنْ if كُنْتُمْ you are  
 مُؤْمِنِينَ believers

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا  
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ  
ظَالِمَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَظَالِمَةٌ لَمْ يُوْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ  
الْحَاكِمِينَ ﴿٨٧﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ road by every sit and do not  
(of) Path سَبِيلِ from and hindering وَتَصُدُّونَ threatening  
and those who آمَنَ believe بِهِ in Him وَتَبْغُونَهَا and  
إِذْ and remember وَأَذْكُرُوا crooked عِوَجًا seeking to make it  
and He multiplied فَكَثَّرَكُمْ a few قَلِيلًا you were كُنْتُمْ when  
﴿٨٦﴾ end عَاقِبَةُ was كَانَتْ how كَيْفَ and see وَأَنْظُرُوا you  
a party ظَالِمَةٌ there is كَانَ and if (of) the mischief-makers  
إُرْسِلْتُ in that which بِالَّذِي (who) believed آمَنُوا of you مِنْكُمْ  
I have been sent بِهِ with وَظَالِمَةٌ and a party لَمْ يُوْمِنُوا did not  
shall judge يَحْكُمُ till حَتَّى then have patience فَاصْبِرُوا who believe  
اللَّهُ Allah بَيْنَنَا between us وَهُوَ and He خَيْرُ Best (is) الْحَاكِمِينَ ﴿٨٧﴾  
(of) the judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. 87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

﴿ قَالَ أُمَلَّا الَّذِينَ اسْتَكَبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴾ ﴿٨٨﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفَتُخَبِّرُنَا بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاصِلِينَ ﴾ ﴿٨٩﴾

﴿ قَالَ أُمَلَّا الَّذِينَ اسْتَكَبَرُوا ﴾ (of) those who chiefs الَّذِينَ said ﴿ قَالَ أُمَلَّا ﴾ We shall certainly drive you out, O Shuaib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?” 89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?” 89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

وَقَالَ لِلَّذِينَ ظَلَمُوا مِنْ قَوْمِهِ لِيَنِ اتَّبِعْتُمْ شُعَبًا إِتَّكُرُوا إِذَا الْخَيْرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمًا ﴿٩١﴾ الَّذِينَ كَذَبُوا شُعَبًا كَانُوا لَا يَفْقَهُونَ فِيهَا الَّذِينَ كَذَبُوا شُعَبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنُوحِلْهُمْ عَنْهُمْ وَقَالَ يَوْمَ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَامَسْتُمْ عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾

وَقَالَ (of) those who كَفَرُوا the chiefs الَّذِينَ and said وَقَالَ  
 you أَتَيْتُمْ if لَيْنِ his people قَوْمِهِ among مِنْ disbelieved  
 (will) لَخِيرُونَ ﴿١١﴾ then إِيَّا indeed you إِنْكُمْ Shuaib شُعَيْبًا followed  
 the earthquake الرَّجْفَةُ then took them فَأَخَذَتْهُمْ be) the losers  
 فَأَصْبَحُوا became فَأَصْبَحُوا in فِي and they became فَأَصْبَحُوا  
 ﴿١٢﴾ their homes دَارِهِمْ in فِي and they became فَأَصْبَحُوا  
 Shuaib شُعَيْبًا denied كَذَّبُوا those who الَّذِينَ prostrate  
 لَمْ were as if they lived فِيهَا therein الَّذِينَ  
 they were هُمْ they were كَذَّبُوا Shuaib شُعَيْبًا denied كَذَّبُوا those who  
 الْخَسِرِينَ ﴿١٣﴾ the losers فَتَوَلَّى عَنْهُمْ so he turned from them وَقَالَ  
 I conveyed to أَبْلَغْتُكُمْ indeed لَقَدْ O my people يَقَوْمِ and said  
 and gave good وَنَصَحْتُ (of) my Lord رَبِّي messages رِسَالَتِ you  
 for عَلَى I mourn مَأْسَى then how can فَكَيْفَ to you لَكُمْ advice  
 disbelievers كَافِرِينَ ﴿١٤﴾ people قَوْمِ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿١١﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّةُ وَالسَّرَّةُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿١٢﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٣﴾

وَمَا أَرْسَلْنَا and not وَمَا أَرْسَلْنَا فِي قَرْيَةٍ a town مِّنْ نَّبِيٍّ any  
 Prophet إِلَّا but أَخَذْنَا أَهْلَهَا its people بِالْبَاسِ with  
 وَالضَّرَّةِ adversity لَعَلَّهُمْ and calamity يَضُرَّعُونَ ﴿١١﴾ so that they may  
 grow humble ثُمَّ then بَدَّلْنَا مَكَانَ in place السَّيِّئَةِ  
 (of) the evil الْحَسَنَةَ the good حَتَّى until عَفَوْا they throve وَقَالُوا



for their sins بِذُنُوبِهِمْ We had punished them أَصَابَتْهُمْ We will  
so that فَهُمْ their hearts قُلُوبِهِمْ on (up) عَلَى and We seal وَنَطْبَعُ  
hear يَسْمَعُونَ ﴿١٠٠﴾ they لَا do not

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

تِلْكَ الْقَرْىَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ  
قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿٩٩﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ  
لَفَاسِقِينَ ﴿١٠٠﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ﴿١٠١﴾

تِلْكَ those الْقَرْىَ towns نَقُصُّ We relate عَلَيْكَ to you مِنْ أَنْبَاءِهَا their  
stories وَلَقَدْ and verily جَاءَتْهُمْ came to them رُسُلُهُمْ their  
messengers بِالْبَيِّنَاتِ with clear proofs فَمَا but not كَانُوا they  
were لِيُؤْمِنُوا to believe بِمَا in what كَذَّبُوا they had denied  
مِنْ قَبْلُ before كَذَلِكَ thus يَطْبَعُ seals اللَّهُ Allah عَلَى on (up)  
قُلُوبِ hearts الْكَافِرِينَ ﴿٩٩﴾ (of) the disbelievers وَمَا and did not وَجَدْنَا  
We find لِأَكْثَرِهِمْ in most of them مِنْ عَهْدٍ any  
covenant وَإِنْ but وَجَدْنَا We found أَكْثَرَهُمْ most of them  
لَفَاسِقِينَ ﴿١٠٠﴾ transgressors ثُمَّ then بَعَثْنَا We sent مِنْ بَعْدِهِمْ after them  
مُوسَى Moses بِآيَاتِنَا with Our signs إِلَى to فِرْعَوْنَ Pharaoh وَمَلَئِهِ  
and his chiefs فَظَلَمُوا and dealt unjustly بِهَا but they dealt unjustly فَانْظُرْ  
so observe كَيْفَ how كَانَ (of) the الْمُفْسِدِينَ ﴿١٠١﴾ end عَاقِبَةُ was  
mischievous-makers

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. 102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَنْفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٢﴾ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ  
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٣﴾ قَالَ إِن كُنتَ جِئتَ بِآيَةٍ فَآتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٠٤﴾  
فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٥﴾

وَقَالَ مُوسَىٰ and said O Pharaoh يَنْفِرْعَوْنُ I (am) verily I (am) رَسُولٌ a messenger مِّن from رَبِّ the Lord الْعَالَمِينَ (of) the worlds حَقِيقٌ (it is) incumbent عَلَى (me) upon أَن that لَا do not أَقُولُ I say عَلَى about اللَّهِ Allah إِلَّا but الْحَقَّ the truth قَدْ the truth verily جِئْتُكُمْ I have come to you بِيِّنَةٍ with a clear proof مِّن from رَبِّكُمْ your Lord فَأَرْسِلْ so send مَعِيَ with me بَنِي Children of إِسْرَءِيلَ (of) Israel قَالَ he said إِن if كُنت you have جِئتَ come بِآيَةٍ with a sign فَآتِ then bring بِهَا it إِن if كُنت you are مِنَ of الصَّادِقِينَ the truthful فَأَلْقَى the truthful then he threw عَصَاهُ his staff فَإِذَا his staff manifest ثُعْبَانٌ a serpent مُّبِينٌ and instantly هِيَ and instantly

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٦﴾ قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٧﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَأَمَّا تَأْمُرُونَ ﴿١٠٨﴾ قَالُوا آتِهِ وَآخَاهُ وَارْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١٠٩﴾ يَا ثُوَّكُ بِكُلِّ سَدْحِرٍ عَلِيمٍ ﴿١١٠﴾  
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَمُوتُ أَوْ نَحْيَىٰ ﴿١١١﴾

وَنَزَعَ and he drew out يَدَهُ his hand فَإِذَا his hand بَيْضَاءُ white (luminous) لِلنَّظِيرِينَ to the beholders قَالَ said to the beholders



indeed (of) Pharaoh people of the chiefs  
 that he wants well-versed a sorcerer this (is)  
 so what your land from He drives you out  
 keep him in they said do you recommend  
 suspense and his brother and send and the  
 cities heralds they bring you every  
 the sorcerers and came knowing sorcerer  
 for us indeed they said (to) Pharaoh  
 the winners we are if (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect — 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفْرِينَ ﴿١٠٩﴾ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ خَمْنًا مُّتْلِفِينَ ﴿١١٠﴾ قَالُوا فَلَمَّا  
 أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ  
 فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٢﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾

of and indeed you will be yes he said  
 nearest (to me) O Moses they said  
 we will [that] or you throw [that] either  
 you throw he said the throwers [we] be  
 eyes they enchanted they threw so when  
 and overawed them (of) the people  
 and We great with a magic came up  
 your throw (that) Moses (to) inspired  
 they what swallowed it and then staff  
 and the truth thus was established had (made)  
 so they used what proved vain  
 were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

فَعَلُوا هُنَاكَ ۖ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٤﴾ وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ ﴿١١٥﴾ قَالُوا ءَأَمَّا رَبِّ الْعَالَمِينَ ﴿١١٦﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١١٧﴾ قَالَ فِرْعَوْنُ ءَأَمَنْتُمْ بِهِ قَبْلَ أَنْ مَآذَنْ لَكُمْ ۚ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُهُمْ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١١٨﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ ثُمَّ لَأُسْلِبَنَّكُمْ أَجْمَعِينَ ﴿١١٩﴾

and there هُنَاكَ and returned صَغِيرِينَ low (disgraced) وَأَلْقَى they said قَالُوا prostrate السَّحَرَةُ the sorcerers سَجِدِينَ Lord رَبِّ (of) the worlds رَبِّ we believed رَبِّ Lord مُوسَى (of) Moses وَهَارُونَ ﴿١١٧﴾ and Aaron قَالَ and Pharaoh فِرْعَوْنُ said ءَأَمَنْتُمْ you believed بِهِ in him قَبْلَ in him أَنْ before that مَآذَنْ I give permission لَكُمْ to you إِنَّ certainly هَذَا this لَمَكْرٌ (is) a plot مَكْرْتُهُمْ you have plotted فِي in the city الْمَدِينَةِ the city لِتُخْرِجُوا but soon shall you فَسَوْفَ its people أَهْلَهَا from it drive out I would surely cut off لَأَقْطَعَنَّ know (its consequences) أَيْدِيَكُمْ your hands وَأَرْجُلَكُمْ and your feet مِنْ on خِلْفٍ opposite sides ثُمَّ I will crucify you أَجْمَعِينَ ﴿١١٩﴾ all

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamîn. 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُقْلِبُونَ ﴿١٢٠﴾ وَمَا نُنْفِئُ مِنْهَا إِلَّا أَنْتَ ءَأَمَّا بَيَّاتٍ رَبَّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢١﴾ وَقَالَ لِلْكَلْبِ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَءَاهَتَكَ ۚ قَالَ سَنْقُبِلُ أَبْنَاءَهُمْ وَلَسْتَعْنِي. يَسَاءَ هُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٢﴾

will ۞ our Lord رَبَّنَا to إِنَّ indeed we قَالُوا they said  
 on us وَمَا you take vengeance لَنَقِمَنَّ and do not وَمَا be returning  
 (of) our رَبَّنَا in Signs بَيِّنَاتٍ we believed أَنَّا that أَنْتَ but لَا  
 pour out رَبَّنَا our Lord! قَالُوا they came to us جَاءَنَا when لَنَا Lord  
 ۞ and cause us to die وَتَوَكَّلْنَا patience صَبْرًا on us عَلَيْنَا out  
 people قَوْمٍ of chiefs مِنَ and said وَقَالَ (as) Muslims  
 and his قَوْمُهُ Moses مُوسَى will you leave? أَسَدُّ (of) Pharaoh  
 and وَيَذَرُكَ the land الْأَرْضِ in فِي to spread mischief يُفْسِدُوا people  
 we سَنُقْذِلُهُ he said قَالَ and your gods وَإِلَهَاتُكُم they forsake you  
 their أَبْنَاءَهُمْ will kill وَنَسْتَحْيِي their sons and we will let live نِسَاءَهُمْ  
 ۞ over them فَوْقَهُمْ and certainly وَإِنَّا we are women  
 dominant powers

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayat* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ  
 لِلْمُتَّقِينَ ۞ قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ  
 وَيَسْتَخْلِفَ كُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ۞ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ  
 الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ۞

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ seek help to his people قَالُوا they said  
 وَالْأَرْضَ the earth إِنَّ and endure وَاصْبِرُوا from Allah  
 (is) اللَّهُ's يُورِثُهَا to whom مَنْ He gives it as a heritage  
 ۞ and the end وَالْعَاقِبَةُ His slaves عِبَادِهِ of مِنْ He wills  
 ۞ أُوذِينَا we suffered hurt قَالُوا they said for God-fearing people  
 that أَنْ before تَأْتِيَنَا that وَمِنْ بَعْدِ you came to us  
 your Lord رَبِّكُمْ may be قَالَ he said you came to us جِئْتَنَا

أَنْ يَهْلِكَ that **يَهْلِكَ** He will destroy **عَدُوَّكُمْ** your enemy **وَيَسْتَخْلِفَكُمْ** so that He **فَيَنْظُرَ** the land **فِي** in **الْأَرْضِ** and make you successors We **كَيْفَ** may see **تَعْمَلُونَ** how **وَلَقَدْ** and verily **أَخَذْنَا** with years (of **بِالسِّنِينَ** (of) Pharaoh **فِرْعَوْنَ** people **عَالَ** afflicted drought) **وَنَقْصٍ** and shortness **الشَّمَرَاتِ** of **مِنْ** fruits (crops) **لَعَلَّهُمْ** take heed/receive admonition **يَذَكَّرُونَ** that they may

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." 129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبِهِمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرْتُهُمْ عِنْدَ اللَّهِ وَلَئِنْ أَكْثَرْتُهُمْ لَا يَعْلَمُونَ ﴿١٢٩﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٠﴾ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣١﴾

فَإِذَا جَاءَهُمْ but when **جَاءَهُمْ** the good **الْحَسَنَةُ** came to them **قَالُوا** they afflicted them **تُصِيبُهُمْ** and if **وَإِنْ** this (is) **هَذِهِ** for us **لَنَا** said **سَيِّئَةٌ** evil **يَطَّيَّرُوا** they ascribed evil omens **بِمُوسَىٰ** to Moses **وَمَنْ** with him **مَعَهُ** and those **أَلَا** behold! **إِنَّمَا** certainly **طَّيَّرْتُهُمْ** their most of **أَكْثَرُهُمْ** but **وَلَئِنْ** Allah **اللَّهُ** (are) with **عِنْدَ** evil omens **لَا** them **يَعْلَمُونَ** do not **وَقَالُوا** know **تَعْلَمُونَ** and they said **مَهْمَا** to **تَأْتِنَا** whatever **بِهِ** you bring us **فِي** therewith **مِنْ آيَةٍ** a sign **لِّتَسْحَرَنَا** to **نَحْنُ** we (be) **فَمَا** shall not **بِهَا** with it **تَسْحَرَنَا** in you **عَلَيْهِمْ** so We sent **فَارْسَلْنَا** believers **يُؤْمِنُونَ** the **الطُّوفَانَ** on them **وَالْقُمَّلَ** and the locusts **وَالضَّفَادِعَ** and the lice **وَالدَّمَ** frogs **فَاسْتَكْبَرُوا** as manifest **مُفَصَّلَاتٍ** signs **وَمَا يَنْبَغِي** and the blood **وَالدَّمَ** and they were **وَكَانُوا** but they showed arrogance **مُجْرِمِينَ** criminals

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. 132. They said: "Whatever Ayât you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْشُوايَ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيَن كُفِّتَ عَنَّْا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٢﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِّغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٣﴾ فَانْقَضَتْ عَنْهُمْ وَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ on them fell and when they said O Moses أَدْعُ لَنَا رَبَّكَ for us invoke your Lord the penalty الرِّجْزُ from us you removed because of عَهِدَ (His) promise عِنْدَكَ to you لِيَن if we shall the penalty الرِّجْزُ from us you removed we shall send وَلَنُرْسِلَنَّ in you certainly believe but when (of) Israel بَنِي Children with you We removed كَشَفْنَا عَنْهُمُ the penalty الرِّجْزَ from them a fixed term هُمْ they بَلِّغُوهُ (it) had to reach إِذَا then هُمْ so We took retribution يَنْكُتُونَ they broke the promise فَانْقَضَتْ عَنْهُمْ from them وَأَغْرَقْنَاهُمْ in the sea الْيَمِّ and drowned them بَنِي إِسْرَءِيلَ they because they كَذَّبُوا Our signs وَكَانُوا and they were غَافِلِينَ of them heedless

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât and were heedless about them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا

يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَمْكُونُ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

وَأَوْرَثْنَا the people الَّذِينَ and We let inherit الْقَوْمَ (of) the land الْأَرْضِ east مَشْرِقُهَا considered weak يُسْتَضْعَفُونَ وَمَغْرِبُهَا and its west أَلْيَ which بَنَرَكُنَا We sent our blessings فِيهَا (of) your رَبِّكَ words كَلِمَتُ and were fulfilled وَكَمَّتْ wherein Lord الْحَقُّ the fair عَلَى to بَنِي Children إِسْرَءِيلَ (of) Israel مَا and We destroyed وَدَمَّرْنَا they endured صَبَرُوا because and his قَوْمُهُ Pharaoh فِرْعَوْنُ manufacture يَصْنَعُ used to كَانَتْ people وَمَا and what كَانُوا they used to يَعْرِشُونَ ﴿١٣٧﴾ erect وَجَوَزْنَا the sea الْبَحْرَ (of) Israel إِسْرَءِيلَ Children بَنِي and We led across فَأَتَوْا then they came عَلَى upon قَوْمٍ a people يَمْكُونُ devoted عَلَى to أَصْنَامٍ idols لَهُمْ they had قَالُوا they said يَمُوسَى O Moses اجْعَلْ لَنَا make for us إِلَهًا a god كَمَا as لَهُمْ they have آلِهَةٌ gods قَالَ know nothing تَجْهَلُونَ ﴿١٣٨﴾ a people قَوْمٌ verily you are إِنَّكُمْ he said

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh* (a god) as they have *âlihah*." He said: "Verily, you are a people who know not."

إِنَّ هَؤُلَاءِ مُتَّبَرِّئًا مِمَّا هُمْ فِيهِ وَظِلٌّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْنِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَجَبْتَكُمْ مِنْ مَاءِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقُولُونَ أَبْنَاءُكُمْ وَمَسْخُوجُونَ إِسَاءَ كُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

إِنَّ هَؤُلَاءِ certainly هَؤُلَاءِ these (people) مُتَّبَرِّئًا are to be destroyed مَا which مِمَّا and is in vain وَظِلٌّ in (it) فِيهِ they (are) مَا that كَانُوا they are يَعْمَلُونَ ﴿١٣٩﴾ doing قَالَ he said أَغَيْرَ he said إِلَهًا a god وَهُوَ I seek for you أَبْنِيَكُمْ Allah اللَّهُ than

the worlds ﴿١٣٩﴾ above (all) عَلَى exalted you فَضَّلَكُم (has) رَاٰذَ and (remember) when اُنَجَّيْنٰكُمْ We saved you مِنْ from اِلٰل who afflicted you (with) يَسُوْمُوْنَكُمْ (of) Pharaoh فِرْعَوْنَ people سُوءَ worst الْعَذَابِ torment (of) يُقْتُلُوْنَ killing اَبْنَاءَكُمْ your sons and in وَفِي your women نِسَاءَكُمْ and letting live وَتَسْتَحْيُوْنَ ذٰلِكُمْ (was) بَلَاءٌ a trial مِنْ from رَبِّكُمْ your Lord عَظِيْمٌ ﴿١٤٠﴾ great

139. "Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the '*Ālamîn*." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

﴿١٤١﴾ وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ لَيْلَةً وَاَتَمَمْنٰهَا بِعَشْرِ فِتْنٍ مِّمَّقَتٌ رَبِّهٖ اَرْبَعِيْنَ لَيْلَةً وَقَالَ مُوسٰى لِاَخِيهِ هٰرُوْتُ اَخْلَفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسٰى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ اَرِنِيْ اَنْظُرْ اِلَيْكَ قَالَ لَنْ تَرٰنِيْ وَلٰكِنْ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرٰنِيْ فَلَمَّا بَلَغَ رَجُلُهُ لِّلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسٰى صَوْقًا فَلَمَّا اَنَاقَ قَالَ سُبْحٰنَكَ بُنْتَ اِلَيْكَ وَاَنَا اَوَّلَ الْمُؤْمِنِيْنَ ﴿١٤٣﴾

﴿١٤١﴾ وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ thirty لَيْلَةً and We appointed for مُوسٰى Moses and We completed them بِعَشْرِ (more) فِتْنٍ with ten (more) اَرْبَعِيْنَ (of) his Lord رَبِّهٖ set term مِّمَّقَتٌ thus was completed to his اَخِيهِ Moses مُوسٰى and said وَقَالَ nights (of) forty my قَوْمِيْ in فِي take my place اَخْلَفْنِيْ Aaron هٰرُوْتُ brother way اَصْلِحْ people وَلَا and do right and do not تَتَّبِعْ follow سَبِيْلَ came جَاءَ (of) the mischief-makers الْمُفْسِدِيْنَ ﴿١٤٢﴾ and spoke to him وَكَلَّمَهُ at Our appointment لِمِيقَاتِنَا Moses مُوسٰى show me اَرِنِيْ O my Lord! رَبِّ he said قَالَ his Lord رَبُّهُ He said قَالَ upon You اِلَيْكَ (that) I may look اَنْظُرْ (Yourself) look اَنْظُرْ but وَلٰكِنْ you (be able to) see Me تَرٰنِيْ will never لَنْ اِلَى at الْجَبَلِ the mountain فَاِنْ if اَسْتَقَرَّ it remained firm مَكَانَهُ and when فَلَمَّا see me تَرٰنِيْ then you might فَسَوْفَ in its place

جَعَلَهُ to the mountain الْجَبَلِ his Lord رَبُّهُ revealed (His) Glory  
 دَسَّ He made it as dust وَحَرَ and fell down مُوسَى Moses صَعِقًا  
 he said قَالَ he recovered أَفَاقَ and when فَلَمَّا unconscious  
 to You (in إِلَيْكَ I return بَدَتْ Glory be to You سُبْحَانَكَ  
 (of) the believers الْمُؤْمِنِينَ first أَوَّلَ and I am أَنَا repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَاتِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٢﴾ وَكَتَبْنَا لَهُمُ فِي الْآلُوحِ مِن كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٣﴾

قَالَ He said يَمُوسَىٰ O Moses إِنِّي indeed I have أَصْطَفَيْتُكَ chosen  
 عَلَى you above النَّاسِ people بِرِسَالَتِي (all) by My messages وَبِكَلِمَاتِي  
 I have آتَيْنَاكَ what مَا so hold فَخُذْ and by My speaking (to you)  
 وَكَتَبْنَا the grateful الشَّاكِرِينَ ﴿١٤٢﴾ of وَكُن and be given you  
 لَّهُمُ and We ordained الْآلُوحِ in فِي for him the tablets مِن كُلِّ  
 and مَوْعِظَةً (for) admonition تَفْصِيلًا (from) every شَيْءٍ thing  
 لِّكُلِّ explanation شَيْءٍ for every فَخُذْهَا thing بِقُوَّةٍ so hold these  
 وَأْمُرْ your people قَوْمَكَ and enjoin يَأْخُذُوا to follow  
 بِأَحْسَنِهَا best of it سَأُرِيكُمْ I shall show you soon دَارَ abode  
 (of) the transgressors الْفَاسِقِينَ ﴿١٤٣﴾



144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

those who الَّذِينَ My Signs آيَاتِي from عَنْ I shall turn away سَأَصْرِفُ without بِغَيْرِ the earth فِي in behave arrogantly يَتَكَبَّرُونَ sign every كُلَّ they see يَرَوْا and if وَإِنْ right (any) الْحَقِّ they see يَرَوْا and if وَإِنْ in them بِهَا they believe يُؤْمِنُوا لَا not they will يَتَّخِذُوهُ do not لَا (of) righteousness الرُّشْدِ way سَبِيلَ they see يَرَوْا but if وَإِنْ (as their) way سَبِيلًا take it الْغَيِّ (of) error يَتَّخِذُوهُ they will take it سَبِيلًا (as their) way ذَلِكَ because they كَذَّبُوا rejected بِآيَاتِنَا Our signs وَكَانُوا and those الْغَافِلِينَ heedless وَالَّذِينَ and they were عَنْهَا and meeting وَلِقَاءِ Our Signs يَتَّخِذُوهُ who كَذَّبُوا rejected بِآيَاتِنَا will their deeds أَعْمَالُهُمْ became vain حَسِطَتْ the Hereafter they be rewarded يُجْزَوْنَ إِلَّا they do except (for) مَا what كَانُوا used to do يَعْمَلُونَ

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection.), vain are their deeds. Are they requited with anything except what they used to do?



O he said قَالَ to himself إِلَيَّ dragging him يَجْرُهُ his brother  
 son أُم (of) my mother إِنَّ indeed الْقَوْمَ the people اسْتَضَعَفُونِي  
 so to kill me يَقْتُلُونَنِي and were about وَكَادُوا overpowered me  
 and لَا the enemies الْأَعْدَاءُ over me بِكَ gloat ثَبِّت let not  
 the people الْقَوْمَ with مَعَ place me تَجْعَلْنِي do not  
 wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٠﴾ إِنَّ الَّذِينَ أَخْطَأُوا الْوَجَلَ  
 سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥١﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا  
 مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٢﴾

and my وَلِإِخِي me لي forgive اغْفِرْ O my Lord رَبِّ he said قَالَ  
 for brother وَأَدْخِلْنَا فِي رَحْمَتِكَ Your Mercy وَأَنْتَ  
 (of) the merciful الرَّحِيمِ Most Merciful أَرْحَمُ You are  
 the calf (for worship) الْوَجَلَ took أَخْطَأُوا those who الَّذِينَ indeed  
 their Lord رَبِّهِمْ from مِنْ wrath غَضَبٌ will overtake them سَيَنَالُهُمْ  
 وَذَلَّةٌ and humiliation فِي in الْحَيَاةِ الدُّنْيَا life الدُّنْيَا (of) the world وَكَذَلِكَ  
 those who fabricate الْمُفْتَرِينَ We do recompense نَجْزِي and thus  
 then evil (deed) السَّيِّئَاتِ did عَمِلُوا but those who الَّذِينَ lies  
 تابُوا repented مِنْ بَعْدِهَا after that وَآمَنُوا and believed إِنَّ verily رَبَّكَ  
 your Lord لَغَفُورٌ (is) All-Forgiving رَحِيمٌ ﴿١٥٢﴾  
 Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥١﴾ وَأَخَذَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِن قَبْلُ وَإِنِّي أَتَلْكُمَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٢﴾

وَلَمَّا anger from Moses سَكَتَ and when لَمَّا calmed عَنْ مُوسَى and when لَمَّا anger  
writing whereof نُسْخَتِهَا and in فِي the tablets الْأَلْوَابَ he took up  
they هُمْ for those الَّذِينَ and mercy وَرَحْمَةٌ (was) guidance هُدًى  
(who) رَبِّهِمْ (to) their Lord يَرْهَبُونَ ﴿١٥١﴾ وَأَخَذَ and chose مُوسَى  
for قَوْمَهُ Moses (of) his people سَبْعِينَ seventy رَجُلًا men لِّمِيقَاتِنَا  
a الرَّجْفَةُ seized them أَخَذَتْهُمُ and when فَلَمَّا Our appointment  
You شِئْتَ had لَوْ O my Lord رَبِّ he said قَالَ violent earthquake  
before أَهْلَكْتَهُمْ You would have destroyed them مِن قَبْلُ You  
did وَإِنِّي أَتَلْكُمَا and me أَتَلْكُمَا would You destroy us بِمَا for what فَعَلَ  
Your السُّفَهَاءُ the fools مِنَّا among us إِنْ not هِيَ إِلَّا it is but فِتْنَتُكَ Your  
You will تُضِلُّ trial You mislead بِهَا with it مَن whom تَشَاءُ You  
وَتَهْدِي and You guide مَن whom تَشَاءُ You أَنْتَ You will وَلِيُّنَا You  
and have mercy فَاعْفِرْ (are) our Guardian لَنَا so forgive وَارْحَمْنَا us  
of those who forgive الْغَافِرِينَ ﴿١٥٢﴾ (are) Best خَيْرُ and وَأَنْتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

﴿وَكَتَبْنَا لَهُ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا عَلِيمٌ ۚ إِنَّكَ قَالْتَ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَاكَتُهَا لِلَّذِينَ يَنْقُوتُونَ الرَّزْقَ وَالَّذِينَ هُمْ بِآيَاتِنَا يَوْمُونَ ﴿١٥٦﴾﴾

﴿وَكَتَبْنَا لَهُ and ordain كَتَبْنَا for us فِي in هَذِهِ this الدُّنْيَا world حَسَنَةً good وَفِي and in الْآخِرَةِ the Hereafter إِنَّا indeed we have عَلِيمٌ I turned إِلَيْكَ to you قَالَتْ he said عَذَابِي My punishment أَصِيبُ I afflict بِهِ therewith مَنْ whom أَشَاءُ I will وَرَحْمَتِي I will وَسِعَتْ mercy كُلَّ encompasses every شَيْءٍ thing فَسَاكَتُهَا I shall ordain that لِلَّذِينَ for those who يَنْقُوتُونَ do right وَرِزْقَهُمْ and Zakat وَالَّذِينَ and those هُمْ they (who) بِآيَاتِنَا they believe يَوْمُونَ ﴿١٥٦﴾﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

الَّذِينَ those who يَتَّبِعُونَ follow الرَّسُولَ the Messenger النَّبِيَّ the Prophet الْأُمِّيَّ (unlettered) الَّذِي whom يَجِدُونَهُ they find مَكْتُوبًا written عِنْدَهُمْ in فِي the تَّوْرَةِ the Torah وَالْإِنْجِيلِ and يَأْمُرُهُمُ the Gospel He commands them بِالْمَعْرُوفِ to good وَيَنْهَاهُمْ and prohibits عَلَيْهِمُ the pure things الطَّيِّبَاتِ وَيُحَرِّمُ and He removes عَنْهُمْ the impure things الْخَبَائِثَ وَيَضَعُ

which أَلْتَى and the fetters وَالْأَغْلَلُ their burdens إِصْرَهُمْ from them  
 believed مَأْمَنُوا so those who فَالَّذِينَ upon them عَلَيْهِمْ were كَانَتْ  
 and helped him وَتَصَرُّوهُ and supported him وَعَزَّرُوهُ in him بِهِ  
 has been sent أَنْزَلَ which أَلَّذِي the light أَلنُّورَ and followed  
 the successful أُولَئِكَ they هُمْ those (are) with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٧﴾ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٨﴾

Messenger رَسُولُ verily I (am) إِنِّي O mankind يٰٓأَيُّهَا النَّاسُ say قُلْ  
 to Him لَهُ whom الَّذِي all جَمِيعًا to you إِلَيْكُمْ (of) Allah اللَّهُ  
 and مُلْكُ (belongs) السَّمٰوٰتِ dominion (of) the heavens وَالْأَرْضِ  
 He gives يُحْيِي He هُوَ but إِلَّا god إِلَهَ (there is) no لَا the earth  
 in Allah بِاللَّهِ so believe فَآمِنُوا and causes death وَيُمِيتُ life  
 the Ummi (unlettered) الْأُمِّيِّ Prophet النَّبِيِّ and His Messenger  
 and His كَلِمَاتِهِ in Allah بِاللَّهِ believes يُؤْمِنُ who الَّذِي  
 so that you may لَعَلَّكُمْ and follow Him وَاتَّبِعُوهُ words  
 تَهْتَدُونَ ﴿١٥٧﴾ find guidance وَمِنْ (of) قَوْمِ people مُوسَىٰ  
 and يَهْدُونَ a party أُمَّةٌ (of) Moses  
 establishes justice يَعْدِلُونَ ﴿١٥٨﴾ therewith

158. Say (O Muhammad (على الله عليه وسلم)): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad (على الله عليه وسلم)), the Prophet who can neither read nor write (i.e. Muhammad (على الله عليه وسلم)), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam, (عليهما السلام)], and follow him so that you may be guided." 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَعْنَاهُمْ أَثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ آبَ صَاعِيكَ الْمَجَرَّ فَأَنْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىَّ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

tribes وَقَطَعْنَاهُمْ (into) twelve أَثْنَتَيْ عَشْرَةَ and We divided them أُمَمًا as communities وَأَوْحَيْنَا and We inspired إِلَىٰ مُوسَىٰ to his people قَوْمُهُ asked him for water اسْتَسْقَاهُ when Moses إِذِ the stone الْمَجَرَّ with your staff صَاعِيكَ strike آبَ that أَنْبَجَسَتْ twelve out of it اثْنَتَا عَشْرَةَ عَيْنًا twelve people (group) each أُنَاسٍ (thus) knew قَدْ عَلِمَ springs مَشْرِبَهُمْ and We provided shades وَظَلَّلْنَا their drinking place عَلَيْهِمُ and We sent down أَنْزَلْنَا (of) clouds الْغَمَمَ upon them عَلَيْهِمُ and We sent down الْمَنَّاءَ and quails وَالسَّلَوىَّ them of طَيِّبَاتِ eat كُلُوا and مَا good things رَزَقْنَاكُمْ We have provided you وَمَا they were ظَلَمُونَا and did not وَلَكِن but كَانُوا they were أَنْفُسَهُمْ doing wrong يَظْلِمُونَ to themselves ﴿١٦٠﴾

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا  
نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَرَّيْدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ  
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا to them it was said and (remember) when  
therefrom dwell (in) this town الْقَرْيَةَ وَكُلُوا and eat مِنْهَا and wherever  
repentance حَيْثُ شِئْتُمْ you wish وَقُولُوا حِطَّةٌ and say  
وَادْخُلُوا the gate الْبَابَ and enter سُجَّدًا the gate (bowing) تَغْفِرْ  
لَكُمْ We shall forgive خَطِيئَتَكُمْ your sins سَرَّيْدُ  
(and) We shall increase الْمُحْسِنِينَ (reward of) good-doers  
فَبَدَّلَ الَّذِينَ ظَلَمُوا those who did wrong but changed الَّذِينَ  
الَّذِينَ other (than that) غَيْرَ word which قِيلَ amongst them  
لَهُمْ was said فَأَرْسَلْنَا to them رِجْزًا upon them عَلَيْهِمْ  
so We sent مِنْ a scourge السَّمَاءِ from the heaven بِمَا because  
كَانُوا they used يَظْلِمُونَ ﴿١٦٢﴾ to do wrong

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." 162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاثُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْنَهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِنْ رَبُّكُمْ وَعَالِمُهُمْ يَقْنُونَ ﴿١٦٤﴾

وَسَأَلَهُمْ عَنْ the town الْقَرْيَةِ about and ask them الَّتِي which  
كَانَتْ was حَاضِرَةَ الْبَحْرِ situated (by) the sea إِذْ when يَعْدُونَ  
(the matter of) the Sabbath السَّبْتِ in they transgressed فِي  
[their] fish جِثَاثُهُمْ came to them تَأْتِيهِمْ when (Saturday) إِذْ  
وَيَوْمَ سَبْتِهِمْ (on) day سَبْتِهِمْ of [their] Sabbath شُرَعًا visibly وَيَوْمَ  
come تَأْتِيهِمْ do not لَا they have sabbath لَا يَسْبِتُونَ do not (on) day



كَذَلِكَ because بِمَا did We test them تَبْلُوهُمْ thus to them  
 and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used  
 you admonish تَعْظُونَ why did لِمَ of them مِنْهُمْ a group أَنَّهُ said  
 or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah اللَّهُ a people قَوْمًا  
 a severe شَدِيدًا punishment عَذَابًا punish them (with) مَعَذَّتْهُمْ  
 your Lord رَبِّكَ to إِيَّاكَ to offer an excuse مَعْذَرَةً they said  
 refrain from disobedience يَنْتَقُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ بِمَا كَانُوا  
 يَفْسُقُونَ ﴿١٦٣﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٤﴾ وَإِذْ تَأَذَّتْ رَّبُّكَ لِیَبْعَثَنَّ عَلَيْهِمْ إِلَى  
 يَوْمِ الْقِيَامَةِ مَن يَسُوءُهُم سَاءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

فَلَمَّا نَسُوا what مَا they forgot ذُكِّرُوا so when  
 those who الَّذِينَ We delivered أَنجَيْنَا with بِهِ reminded  
 those الَّذِينَ but We afflicted وَأَخَذْنَا evil السُّوءِ from عَنِ forbade  
 who ظَلَمُوا did wrong بِعَذَابٍ with torment بَیِّنٍ severe بِمَا  
 but كَانُوا because of what يَفْسُقُونَ ﴿١٦٣﴾ transgress فَلَمَّا  
 they were نُهُوا what مَا (from) عَتَوْا persistently did عَنْ when they  
 forbidden عَنْهُ from [it] قُلْنَا We told لَهُمْ them كُونُوا be you قِرَدَةً  
 monkeys خَاسِئِينَ ﴿١٦٤﴾ despised وَإِذْ and (remember) when تَأَذَّتْ  
 declared رَبُّكَ your Lord يَبْعَثَنَّ that He will send عَلَيْهِمْ upon  
 them إِلَى Day يَوْمِ الْقِيَامَةِ Resurrection (of) مَن who يَسُوءُهُم  
 indeed إِنَّ torment الْعَذَابِ a grievous سَاءَ would afflict them  
 your Lord رَبِّكَ لَسَرِيعُ (is) swift الْعِقَابِ (in) persecution وَإِنَّهُ  
 He لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾ (is) All-Forgiving Most Merciful

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً مِنْهُمْ أَصْنَابُحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٦﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ يَشْتَكُوا بِأَخْذِهِ أَلَّا يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٧﴾

وَقَطَعْنَاهُمْ (as) the land الْأَرْضِ in فِي and We dispersed them أَسْمَاءً (are) أَصْنَابُحُونَ among them مِنْهُمْ separate) communities that وَمِنْهُمْ righteous and among them دُونَ other than ذَلِكَ with good (blessings) بِالْحَسَنَاتِ and We tested them وَبَلَوْنَاهُمْ turn that they may لَعَلَّهُمْ and evil (calamities) وَالسَّيِّئَاتِ (evil) فَخَلَفَ (to Us) مِنْ بَعدِهِمْ (after) them خَلْفٌ but succeeded وَرِثُوا successors (who) الْكِتَابَ the Book يَأْخُذُونَ and they say عَرَضَ goods هَذَا (of) this الْأَدْنَى low life وَيَقُولُونَ سَيُغْفَرُ لَنَا we shall be forgiven وَإِنْ يَأْتِهِمْ comes to them عَرَضٌ offer يَشْتَكُوا of the like بِأَخْذِهِ أَلَّا they would seize it يُؤْخَذْ was not عَلَيْهِمْ taken مِيثَاقُ الْكِتَابِ (of) the Book أَنْ (of) the Book they will say يَقُولُوا عَلَى اللَّهِ إِلَّا but الْحَقَّ Allah (is) in it فِيهِ what مَا and they have studied وَدَرَسُوا the truth الْآخِرَةُ (of) the Hereafter خَيْرٌ (is) better لِلَّذِينَ (is) better for you تَعْقِلُونَ do not then أَفَلَا (are) God-fearing يَتَّقُونَ those who understand?



170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ قَوْلُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧١﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَى وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَآتَىٰ عَلَيْهِم نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَاسْلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿٧٣﴾

or قَوْلُوا or إِنَّمَا أَشْرَكَ only associated with Allah and we are وَكُنَّا before (us) our forefathers مِنْ قَبْلُ and we are ذُرِّيَّةً and would You أَفَتُهْلِكُنَا after them (their) offspring مِنْ بَعْدِهِمْ destroy us بِمَا for what فَعَلَ the مُبْطِلُونَ unrighteous وَكَذَلِكَ and thus نَقُصُّ (Our) Verses عَلَيْكَ do We explain the الْقِصَّةَ and story نَبَأَ to them عَلَيْهِم and recite وَآتَىٰ return ﴿٧٢﴾ may but but ءَايَاتِنَا Our Signs فَاسْلَخَ (of) whom الَّذِي (of) whom ءَاتَيْنَاهُ We gave [him] فَاتَّبَعَهُ he turned away مِنْهَا from them فَاتَّبَعَهُ so followed him الشَّيْطَانُ Satan فَكَانَ and he became الضَّالِّينَ of ﴿٧٣﴾ astray

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) 174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). 175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُكِنِّيهِ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَشَبَّهُ الْكَلْبَ إِنْ تَحِجِلْ عَلَيْهِ يَلْهَثَ  
أَوْ تَتْرُكْهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا  
الْقَوْمُ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَنْ يُضِلِلْ فَلَا وَلِيكَ هُمْ  
الْخَاسِرُونَ ﴿١٧٨﴾

We would have exalted him **لَرَفَعْنَاهُ** We willed **شِئْنَا** and if **وَلَوْ**  
to **إِلَى** clung (inclined) **أَخْلَدَ** but he **وَلَنُكِنِّيهِ** with these (signs) **بِهَا**  
the earth **الْأَرْضِ** and followed **وَاتَّبَعَ** his vain desires **هَوَاهُ**  
if **إِنْ** (of) a dog **الْكَلْبِ** (is) like parable **كَمَثَلِ** and his parable  
or **أَوْ** he lolls out his tongue **يَلْهَثَ** him **عَلَيْهِ** you attack **تَحِجِلْ**  
that **ذَلِكَ** he lolls out his tongue **يَلْهَثَ** if you leave him **تَتْرُكْهُ**  
rejected **كَذَبُوا** who **الَّذِينَ** (of) the people **الْقَوْمِ** (is) parable **مَثَلُ**  
(these) stories **بِآيَاتِنَا** so narrate (these) **فَاقْصُصْ** Our Signs  
evil is **سَاءَ** reflect **يَتَفَكَّرُونَ** that they may **لَعَلَّهُمْ** (to them)  
rejected **كَذَبُوا** who **الَّذِينَ** (of) the people **الْقَوْمِ** the example  
they **يَظْلِمُونَ** used **كَانُوا** and (to) themselves **وَأَنْفُسَهُمْ** Our Signs  
whom **مَنْ** to wrong **يَهْدِ** Allah **اللَّهُ** he (is) **فَهُوَ** the guided one  
He lets go astray **يُضِلِلْ** and whom **وَمَنْ** **فَأُولَئِكَ**  
the losers **الْخَاسِرُونَ** they (are) **هُمْ** those

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their own selves. 178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا  
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ  
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۖ لَهُمْ بَصُورٌ لَا يَبْصُرُونَ ۖ لَهُمْ أَسْمَاعٌ لَا يَسْمَعُونَ ۚ كَالْأَنْعَامِ بَلَّيْنَا أَفْئِدَتَهُمْ وَأُولَئِكَ هُمُ الْمُضْلَوْنَ ﴿١٧٩﴾ (are) أَضَلُّ more astray أَفْئِدَتَهُمْ those هُمُ they الْقَافِلُونَ ﴿١٨٠﴾ (are) heedless ones لِلَّهِ the names الْأَسْمَاءُ and for Allah (are) الْعَالَمِينَ excellent فَادْعُوهُ بِهَا and leave وَذَرُوا الَّذِينَ they سَاجِدُونَ His names أَسْمَاءُهُ [in] فِي distort يُلْحِثُونَ those who to do يَمْلِكُونَ they used كَانُوا (for) what مَا will be required

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ هَدْيُهُمْ فَيَكُونُوا فِتْنَةً يُؤْمِنُونَ ﴿١٨٥﴾

وَمِمَّنْ (is) أُمَّةً We have created خَلَقْنَا and of those يَهْدُونَ they بِالْحَقِّ (who) guide يَهْدُونَ they بِالْحَقِّ وَبِهِ with the truth يَعْدِلُونَ and with it يَعْدِلُونَ they كَذَّبُوا have rejected بِآيَاتِنَا Our كَذَّبُوا and those who وَالَّذِينَ do justice from حَيْثُ We shall gradually take them (to ruin) سَنَسْتَدْرِجُهُم Signs though I will respite وَأُمْلِي they know يَعْلَمُونَ will not لَا where لَهُمْ them إِنَّ كَيْدِي (but) certainly مَتِينٌ My plan (is) strong مَتِينٌ in their صَاحِبِهِمْ (there is) not مَا they reflect يَتَفَكَّرُوا did not أَوَلَمْ in their حِنَّةٍ any حِنَّةٍ madness إِنْ not هُوَ (is) He إِلَّا but نَذِيرٌ

a Warner مُبِينٌ ﴿١٨١﴾ plain أَوَّلَ did not يَنْظُرُوا they look in في in مَلَكُوتِ the dominion of the heavens السَّمَوَاتِ (of) the earth وَمَا and the earth وَمَا and what خَلَقَ Allah has created اللهُ Allah مِن of مِنْ (every) thing شَيْءٍ and أَن that maybe أَمْ that their أَجَلُهُمْ drawn near قَدْ أَقْرَبَ has يَكُونُ that أَن maybe عَمَّ that after this بَعْدُ message حَدِيثِ then in what يَأْتِي term (of life) they will believe يُؤْمِنُونَ ﴿١٨٢﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plan is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain Warner. 185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَنْ يُضِلِلِ اللَّهُ فَسَآءَ مَا يَدْرُهُمْ فِي طَغْيِهِمْ يَوْمَهُمْ ﴿١٨١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ نَفَّلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٢﴾

whom مَنْ يُضِلِلِ Allah lets go astray فَلَا then there is no هَادِيَ guide لَمْ for him وَيَذَرُهُمْ in في and He leaves them طَغْيِهِمْ they ask يَسْأَلُونَكَ they wander blindly ﴿١٨١﴾ their transgression عَنِ you about السَّاعَةِ the Hour أَيَّانَ (is) when مُرْسَاهَا its appointed times قُلْ say إِنَّمَا only عِلْمُهَا its knowledge عِنْدَ (is) with رَبِّي my Lord لَا none يُجِيبُهَا (can) manifest it لَوْفَهَا its time إِلَّا but هُوَ He نَفَّلَتْ it (will) weigh heavy فِي in السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth لَا not تَأْتِيكُمُ shall it come to you إِلَّا but بَغْثَةٌ suddenly يَسْأَلُونَكَ they ask you كَأَنَّكَ as if you were حَفِيٌّ very knowledgeable عَنْهَا about it قُلْ say إِنَّمَا only عِلْمُهَا its knowledge عِنْدَ (is) with اللهُ (is) Allah وَلَكِنَّ but أَكْثَرَ most النَّاسِ people لَا do not يَعْلَمُونَ ﴿١٨٢﴾ know

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَا سْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبِيلًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٧﴾

قُلْ لَا say I possess أَمْلِكُ do not لِنَفْسِي for myself نَفْعًا any good وَلَا nor ضَرًّا any harm إِلَّا except مَا that شَاءَ Allah wished (of) the unseen الْغَيْبُ knowledge أَعْلَمُ I had and if كُنْتُ and I should have abundance لَسْتَكْتَرْتُ of الْخَيْرِ (all sorts of) I am أَنَا not the evil السُّوءُ touched Me مَسَّنِيَ and not good إِلَّا but نَذِيرٌ a warner وَبَشِيرٌ a herald of glad-tidings لِّقَوْمٍ and created يُؤْمِنُونَ people ﴿١٨٦﴾ He هُوَ the الَّذِي Who has created وَجَعَلَ single وَاحِدَةٍ a person نَفْسٍ from you مِنْ and He made زَوْجَهَا out of it إِلَيْهَا that he finds comfort لِيَسْكُنَ its mate and when تَغَشَّاهَا and he covered her (he had sexual contact with) حَمَلَتْ her) حَمْلًا she bore خَفِيفًا a burden and moved فَمَرَّتَ light they about بِهِ with it فَلَمَّا but when أَثْقَلَتْ she grew heavy دَعَا she (both) invoked اللَّهَ Allah رَبَّهُمَا their Lord لَئِنْ that if آتَيْتَنَا we shall indeed be لَنُكُونَنَّ a goodly (child) صَبِيلًا gave us among الشَّاكِرِينَ ﴿١٨٧﴾ the grateful

188. Say (O Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." 189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might



enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ نَدَعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

فَلَمَّا a goodly (child) صَالِحًا He gave them ءَاتَاهُمَا but when  
in that (which) فِيمَا partners شُرَكَاءَ to Him لَهُ they attributed  
ءَاتَاهُمَا (is) Allah اللَّهُ but Exalted تَعَالَى He had given them  
do أَشْرِكُونَ they associate (with Him) يُشْرِكُونَ above that (which)  
can not لَا who مَا they associate (partners with Allah)  
and no وَلَا are created يُخْلَقُونَ ﴿١٩١﴾ but they وَهُمْ anything شَيْئًا create  
يَسْتَطِيعُونَ they can give لَهُمْ they can help نَصْرًا وَلَا nor أَنْفُسُهُمْ  
you call نَدَعُوهُمْ and if وَإِنْ they can help يَنْصُرُونَ ﴿١٩٢﴾ themselves  
they follow إِلَى them إِلَى to الْهُدَى the guidance لَا will not يَتَّبِعُوكُمْ  
whether you call أَدَعَوْتُهُمْ for you عَلَيْكُمْ (it is the) same سَوَاءٌ you  
silent صَامِتُونَ ﴿١٩٣﴾ or أَنْتُمْ or them أَمْ

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ الَّذِينَ نَدَعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ فَأَدَعَوْهُمْ فَلَيْسَ تَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَزْجُلٌ يَمْسُونَ يَهَّأَ أَمْ لَهُمْ أُنْدٌ يَبْطِشُونَ يَهَّأَ أَمْ لَهُمْ أَعْيُنٌ يَصْزُرُونَ يَهَّأَ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ يَهَّأَ قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾ إِنْ وَلِيَ اللَّهُ الْأَمْرَ لَئِنْ نَزَلَ الْكِتَابُ وَهُوَ تَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

إِنَّ الَّذِينَ تَدْعُونَ those whom you invoke تَدْعُونَ you invoke من than other  
 الله Allah عِبَادُ (are) slaves like you فَاذْعُوهُمْ so  
 فَلْيَسْتَجِيبُوا invoke them and let them answer لَكُمْ you if  
 كُنْتُمْ you are صَادِقِينَ ﴿١٩٤﴾ truthful ألَهُمْ have they أَرْجُلُ feet يَمْشُونَ  
 يَمْشُونَ they walk أَمْ or لَهُمْ they have أَيْدٍ hands يَبْطِشُونَ  
 يَمْشُونَ they hold أَمْ or لَهُمْ they have أَعْيُنُ eyes يَبْصُرُونَ  
 يَمْشُونَ they see أَمْ or لَهُمْ they have أَعْيُنُ eyes يَسْمَعُونَ  
 يَمْشُونَ they hear قُلْ say آدَعُوا invoke شُرَكَاءَكُمْ your partners  
 ثُمَّ (of Allah) كِيدُونِ then وَلَا plot against Me and do not تُظْمِرُونَ ﴿١٩٥﴾  
 (is) Allah my protector وَلَيَّ indeed إِنَّ you give Me respite  
 أَلَيْسَ Who نَزَّلَ revealed الْكِتَابَ the Book وَهُوَ and He يَتَوَلَّى  
 the righteous الصَّالِحِينَ ﴿١٩٦﴾ protects

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! 196. Verily, my Walî is Allâh Who has revealed the Book (the Qur'ân), and He protects the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٤﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٥﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٦﴾ وَإِنَّمَا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَوِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٩٧﴾

وَالَّذِينَ تَدْعُونَ and those whom تَدْعُونَ you invoke من دُونِهِ other than Him  
 لَا يَسْتَطِيعُونَ they can not نَصْرَكُمْ help you وَلَا nor can أَنْفُسُهُمْ  
 يَنْصُرُونَ themselves and if تَدْعُوهُمْ you call them وَإِنْ they help  
 إِلَى الْهُدَى to the guidance لَا do not يَسْمَعُوا they hear وَتَرَاهُمْ  
 يَنْظَرُونَ you see them إِلَيْكَ at you وَهُمْ they are looking  
 لَا do not يَبْصُرُونَ they see خُذِ hold الْعَفْوَ forgiveness وَأْمُرْ  
 بِالْعُرْفِ command the good وَأَعْرِضْ and turn away عَنِ الْجَاهِلِينَ  
 وَمِنْ incites you يَنْزَغُكَ and if وَإِنَّمَا the ignorant

with **بِاللَّهِ** then seek refuge **فَاسْتَوِذْ** an evil incitement **نَزَعُ** Satan  
All-Knowing **عَلِيمٌ** (is) All-Hearing **سَمِيعٌ** indeed He **إِنَّهُ** Allah

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٩٧﴾ وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿١٩٨﴾ وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا آجَبْتَيْنَاهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَإُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾

إِنَّ الَّذِينَ اتَّقَوْا those who **إِذَا** feared Allah **مَسَّهُمْ** when  
Satan **الشَّيْطَانِ** from **مِنَ** an evil thought **طَائِفٌ** touches them  
see **تَذَكَّرُوا** they remember **فَإِذَا** and then **هُمْ** they **مُبْصِرُونَ** ﴿١٩٧﴾  
they plunge them deeper **يَمُدُّونَهُمْ** and their brothers **وَإِخْوَانُهُمْ** (aright)  
they relax (cease) **يُقْصِرُونَ** do not **لَا** and **ثُمَّ** error **الْغَيِّ** in **فِي**  
**وَإِذَا** and when **لَمْ** do not **تَأْتِهِمْ** you bring them **بِآيَةٍ** a miracle **قَالُوا**  
say **لَوْلَا** they say why have not **أَجَبْتَيْنَاهَا** you chosen one? **قُلْ**  
**إِنَّمَا** only **أَتَّبِعُ** I follow **مَا** what **يُوحَىٰ** is revealed **إِلَيَّ** to me **مِنَ**  
**رَبِّي** from my Lord **هَذَا** (is) **بَصَإٌ** insight **مِنَ** from **رَبِّكُمْ**  
for people **لِقَوْمٍ** and mercry **وَرَحْمَةٌ** and guidance **وَهُدًى** your Lord  
believing **يُؤْمِنُونَ** ﴿٢٠٠﴾

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ  
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
وَيَسْجُدُونَ لَهُمْ يُسْجِدُونَ ﴿٢٠٦﴾

وَإِذَا قُرِئَ the Quran الْقُرْآنُ is recited and when قُرِئَ listen  
لَهُ to it وَأَنْصِتُوا and keep silent لَعَلَّكُمْ so that you تُرْحَمُونَ ﴿٢٠٤﴾  
وَادْكُرْ shown mercy رَبَّكَ in your Lord فِي and remember  
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart  
الْجَهْرِ loudness مِنَ of الْقَوْلِ words بِالْغُدُوِّ in the mornings وَالْآصَالِ  
الْغَافِلِينَ of ﴿٢٠٥﴾ and the evenings لَا and do not تَكُنْ  
unheedful إِنَّ الَّذِينَ indeed those who عِنْدَ (are) with رَبِّكَ  
do not لَا Lord لَا يَسْتَكْبِرُونَ turn away in pride عَنْ  
and before Him وَلَهُمْ and they glorify Him وَيَسْجُدُونَ worship  
يَسْجُدُونَ ﴿٢٠٦﴾ they prostrate

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (Tafsir At-Tabari) 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

## سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

يَسْأَلُونَكَ they ask you عَنِ الْأَنْفَالِ spoils of war قُلِ الْأَنْفَالُ say  
لِلَّهِ وَالرَّسُولِ (are) for Allah and the Messenger فَأَتَقُوا and the Messenger  
وَأَصْلِحُوا Allah so fear وَأَطِيعُوا (things) ذَاتَ بَيْنِكُمْ  
and His Messenger اللَّهُ and obey وَرَسُولَهُ among you

إن كُنْتُمْ if you are مُؤْمِنِينَ ﴿١﴾ believers إِمَّا only الْمُؤْمِنُونَ the  
 اللَّهُ is mentioned ذَكَرَ when إِذَا (are) those الَّذِينَ believers  
 وَلَجَلَتْ قُلُوبُهُمْ quake قُلُوبُهُمْ and when نُتِلَتْ is recited عَلَيْهِمْ  
 رَبَّهُمْ to them رَبَّهُمْ increase them زَادَتْهُمْ His Verses  
 وَعَلَى in faith وَعَلَى and in رَبَّهُمْ their Lord يَتَوَكَّلُونَ ﴿٢﴾ they put their trust  
 الَّذِينَ who يُقِيمُونَ establish الصَّلَاةَ prayer وَمِمَّا and out of what  
 رَزَقْنَاهُمْ We have provided them يُنْفِقُونَ ﴿٣﴾ they spend

## Sûrat 8. Al-Anfâl (The Spoils of War)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salât (Iqâmat-as- Salât) and spend out of that We have provided them.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٢﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٣﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّوْنَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

أُولَئِكَ these (are) هُمُ they (who are) الْمُؤْمِنُونَ the believers حَقًّا in  
 لَهُمْ truth لَهُمْ they have دَرَجَاتٌ (high) ranks عِنْدَ with رَبِّهِمْ their  
 وَمَغْفِرَةٌ and forgiveness وَرِزْقٌ and sustenance كَرِيمٌ ﴿١﴾  
 كَمَا as أَخْرَجَكَ brought you out رَبُّكَ your Lord مِنْ  
 بَيْتِكَ your home بِالْحَقِّ in truth وَإِنَّ and verily فَرِيقًا a party  
 مِنَ among الْمُؤْمِنِينَ the believers لَكَارِهُونَ ﴿٢﴾ disliked (it) يُجَادِلُونَكَ  
 فِي they dispute with you الْحَقَّ the truth بَعْدَمَا after what

to إِلى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest بَيِّنَ  
 وَادَّ (are) looking (at it) يَنْظُرُونَ ﴿٦﴾ while they وَهُمْ the death أَلَمَاتِ  
 of الطَّائِفَتَيْنِ one إِحْدَى Allah اللَّهُ promised you يَعِدْكُمْ and when  
 and you وَوَدُّوْا for you لَكُمْ that it shall be أَنَّهَا the two groups  
 having arms ذَاتِ الشُّوْكَةِ (one) without غَيْرَ that أَنْ wish  
 that يُحِقَّ but willed وَيُرِيدُ for you لَكُمْ should be  
 and cut off وَتَقَطَّعَ by His words بِكَلِمَتِهِ the truth الْحَقَّ He justifies  
 (of) the disbelievers دَابِرَ الْكَافِرِينَ ﴿٧﴾ roots

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

يُحِقُّ الْحَقَّ وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِ  
 مِنَ الْمَلَائِكَةِ مَرْدُوفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ  
 اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

and proves false وَيُبْطِلُ the truth الْحَقَّ that He proves true يُحِقُّ  
 الْبَاطِلَ the falsehood وَلَوْ the falsehood كَرِهَ even though الْمُجْرِمُونَ ﴿٨﴾ dislike (it)  
 (of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers  
 indeed I أَنِّي (to) you لَكُمْ and He answered فَاسْتَجَابَ your Lord  
 of angels مُمِدُّكُمْ shall help you بِآلِ with a thousand مِنَ الْمَلَائِكَةِ  
 do this جَعَلَهُ and did not وَمَا one after another مَرْدُوفِينَ ﴿٩﴾  
 and that be set at بُشْرَىٰ (as) glad tidings وَلِتَطْمَئِنَّ (as) rest  
 victory النَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith  
 إِلَّا but مِنْ from عِنْدِ Allah اللَّهُ presence إِنَّ (of) Allah اللَّهُ indeed  
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿١٠﴾ All-Wise

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

إِذْ يُغَشِّيكُمُ الْغَاسَ أَمْنَةً مِنْهُ وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿٩﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَتْلِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٠﴾

إِذْ (remember) when يُغَشِّيكُمُ (with) a الْغَاسَ He covered you and He from Him مِنْهُ as a security أَمْنَةً drowsiness وَيَنْزِلُ and He عَلَيْكُمْ sent down مِنَ السَّمَاءِ the sky مَاءً rain لِيُطَهِّرَكُم and take away وَيُذْهِبَ thereby that He may cleanse you and رِجْزَ (of) Satan الشَّيْطَانِ pollution (dirt) from you and وَلِيَرْبِطَ (of) Satan الشَّيْطَانِ pollution (dirt) from you and make firm وَيُثَبِّتَ your hearts قُلُوبِكُمْ (on) strengthen عَلَى (your) feet الْأَقْدَامَ ﴿٩﴾ thereby inspired يُوحِي (remember) when إِذْ (your) feet رَبُّكَ your Lord إِلَى (to) الْمَلَائِكَةِ the angels أَنِّي I am مَعَكُمْ have believed الَّذِينَ those who ءَامَنُوا so keep firm الَّذِينَ you have believed. I will cast قُلُوبِ in قُلُوبِ the terror الرُّعْبَ disbelieved فَوْقَ above the terror فَأَصْرَبُوا so strike فَوْقَ the terror فَأَصْرَبُوا (their) necks وَأَصْرَبُوا and strike مِنْهُمْ from them كُلَّ all بَنَانٍ ﴿١٠﴾ fingertips

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١١﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُهُمُ الَّذِينَ كَفَرُوا رَحَقًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٣﴾

وَمَنْ يُؤْمَرْ بِتُحْرِيقِهِ أَوْ يُنْفَخُ بِهِ فَتُحْرِقِهَا أَوْ يُنْفَخُ بِهِ فَمِنْكُمْ مَنْ يَلْعَنُهَا وَيَقُولُ بِهَا لَعْنَةُ اللَّهِ وَالَّذِينَ يَلْعَنُونَ أَصْحَابُهَا أَصْحَابُ جَهَنَّمَ  
وَيَنْسُ الْخَبِيرُ ﴿١٦﴾

ذَٰلِكَ (is) بِأَنَّهُمْ defied شَاقُوا Allah ﷻ because they  
 Allah ﷻ defies يُشَاقِقُ and whoever وَمَنْ and His Messenger  
 (is) رَسُولُهُ Allah ﷻ then indeed فَكَانَ and His Messenger  
 that is (the torment) ذَٰلِكُمْ (in) punishment أَلْعَابٍ ١٦ severe  
 (is) فَذُوقُوا for disbelievers الْكَافِرِينَ وَأَنْتَ so taste it  
 أَلْعَابِ النَّارِ ١٧ (of) the Fire يَا أَيُّهَا الَّذِينَ who  
 كَفَرُوا those who الَّذِينَ you meet لَتَلِمْتُمْ when إِذَا believe  
 turn to them تَوَلَّوْهُمْ do not فَلَا in a battle-field disbelieve  
 turns to them يَوَلِّهِمْ and whoever وَمَنْ (your) backs أَلَدْبَارِ ١٨  
 يَوْمَئِذٍ that Day ذُبُرُهُ إِلَّا مُتَحَرِّكًا except as strategy لِقَائِهِ  
 he certainly فَقَدْ a troop إِلَى retreat مُتَحَرِّيًا or أَوْ of war  
 and his وَمَأْوَاهُ Allah ﷻ of مِنْ wrath يَفْضَسُ incurred بَكَاءَ  
 (is that) النَّصِيدِ ١٩ [and] worst indeed وَبِئْسَ is Hell جَهَنَّمَ abode  
 destination

**13.** This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment. **14.** This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. **15.** O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. **16.** And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِئْسَ لِلْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّا إِلَهُ اللَّهِ سَمِيعٌ عَلَيْهِ <sup>(١٧)</sup> ذِكْرُكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ <sup>(١٨)</sup> إِن تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِن تَنْهَوْا فَهُوَ حَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ وَلَكِن نُّعْفِ عَنْكُمْ وَفَعَلْنَا شَيْئًا وَلَوْ كُنْتُمْ أَعْلَمُونَ <sup>(١٩)</sup> وَاللَّهُ مَعَ الْمُؤْمِنِينَ <sup>(٢٠)</sup>

فَلَمْ تَقْتُلُوهُمْ so did not قَتَلْتُمْ you kill them وَلَكِنْ but اللَّهُ Allah قَتَلَهُمْ قَتَلَهُمْ  
you رَمَيْتَ when رَمَيْتَ you throw إِذْ and did not وَمَا killed them



that He may test وَلَيْسَ threw رَمَى Allah but وَلَكِنْ threw  
 الْمُؤْمِنِينَ the believers مِنْهُ from Him بَلَاءٌ a trial حَسْبًا fair  
 All-Knowing عَلِيمٌ (is) All-Hearing سَمِيعٌ Allah certainly  
 makes مُوهِنٌ Allah and certainly وَأَكْثَرُ this (is the case) ذَلِكُمْ  
 if إِنْ (of) the disbelievers الْكَافِرِينَ evil designs كَيْدٍ feeble  
 تَسْتَفِيدُوا then certainly فَقَدْ you had sought a judgement  
 you تَنْهَوُا and if وَإِنْ the judgement أُلْفِتُمْ has come to you  
 you تَقْوَدُوا and if وَإِنْ for you لَكُمْ better خَيْرٌ that is فَهَوِ desist  
 avail تُنْفِي and shall not وَلَنْ We shall return (too) نَعُدُّ will return  
 it be كَثُرَتْ though وَلَوْ anything شَيْئًا your forces فَيَنْتَكُمُ you  
 the الْمُؤْمِنِينَ (is) with مَعَ Allah [and] that وَأَنَّ numerous  
 believers

17. You killed them not, but Allâh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. 18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelieves. 19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿١٧﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿١٨﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿١٩﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا have believed أَطِيعُوا obey Allah  
 turn away تَوَلَّوْا and do not وَلَا and His Messenger وَرَسُولَهُ Allah  
 عَنْهُ from Him وَأَنْتُمْ when you تَسْمَعُونَ hear (His command) وَلَا  
 سَمِعْنَا said قَالُوا like those who كَالَّذِينَ you be تَكُونُوا and do not  
 verily إِنَّ hear تَسْمَعُونَ not لَا but they وَهُمْ we have heard  
 شَرَّ الدَّوَابِّ worst (of) living creatures الصُّمُّ الْبُكْمُ Allah to عَلِمَ use  
 لَا do not يَعْقِلُونَ who الْبُكْمُ the dumb الَّذِينَ (are) the deaf

(their) reason وَلَوْ had عَلِمَ known اللهُ Allah فِيهِمْ in them خَبَرًا and لَأَسْمَعَهُمْ (of) any good وَلَوْ He would have made them listen they would have لَسَمِعُوا He had made them listen even if اَصْرَفَ اَصْرَفًا while they (were) وَهُمْ turned away ﴿٢٣﴾

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ؕ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ؕ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾ وَاتَّقُوا فَتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٤﴾

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا have believed اسْتَجِيبُوا respond لِلَّهِ He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah and know وَاعْلَمُوا which gives you life يُحْيِيكُمْ to that لِمَا you اَنَّهُ that اللَّهُ Allah يَحُولُ comes in بَيْنَ between الْمَرْءِ a man وَقَلْبِهِ and his heart وَأَنَّهُ and that إِلَيْهِ to Him تُحْشَرُونَ ﴿٢٣﴾ you not فَتْنَةً mischief (trial) and fear وَاتَّقُوا shall be gathered of you تُصِيبَنَّ which afflict الَّذِينَ those who ظَلَمُوا wronged مِنْكُمْ you خَاصَّةً particularly وَاعْلَمُوا and know اَنَّهُ that اللَّهُ (is) Allah شَدِيدُ severe الْعِقَابِ ﴿٢٤﴾ (in) punishment

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَأَذْكُرُوا إِذْ أَنْتُمْ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ فَتَوَارِكُمْ وَيَنْصِرْكُمْ  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا أَمْنَتَكُمْ وَأَنْتُمْ  
تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

وَأَذْكُرُوا and remember إِذْ when أَنْتُمْ you قَلِيلٌ few (were)  
مُسْتَضْعَفُونَ reckoned weak فِي in الْأَرْضِ the land تَخَافُونَ (and) you  
النَّاسُ the people أَنْ were afraid that يَخَطَفُكُمْ do away with you  
فَتَوَارِكُمْ so He provided you with refuge وَأَيْدَكُمْ and strengthened  
يَنْصِرْكُمْ you with His help وَرَزَقَكُمْ and provided you with مِنَ الطَّيِّبَاتِ  
تَشْكُرُونَ so that you may لَعَلَّكُمْ good things  
يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا have believed لَا do not  
تَخُونُوا and the Messenger وَالرَّسُولَ Allah  
أَمْنَتَكُمْ nor betray وَأَنْتُمْ your trusts  
تَعْلَمُونَ while you وَاعْلَمُوا and know أَنَّكُمْ  
أَمْوَالُكُمْ your possessions وَأَوْلَادُكُمْ and your children  
فِتْنَةٌ (are) a trial وَأَنَّ Allah and that عِنْدَهُ with Him أَجْرٌ  
عَظِيمٌ (is) a great reward ﴿٢٨﴾

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât*. 28. And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَقْتُلُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ  
الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ  
الْمُنْكِرِينَ ﴿٣٠﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا if تَقْتُلُوا you fear  
يَجْعَلْ Allah He will grant لَكُمْ you فُرْقَانًا a criterion وَيُكَفِّرْ  
وَيَغْفِرْ and will expiate عَنْكُمْ for you سَيِّئَاتِكُمْ your sins  
لَكُمْ forgive you وَاللَّهُ and اللَّهُ (is) Lord ذُو bounty  
وَاللَّهُ (of) the great الْعَظِيمِ ﴿٣٠﴾ and (remember) when وَيَمْكُرُ they

have disbelieved كَفَرُوا those who الَّذِينَ against you بِكَ plotted  
 or لِيُتَبَوَّكَ they kill you يَقْتُلُوكَ or أَوْ that they imprison you  
 and they were plotting وَيَمْكُرُونَ drive you away يُخْرِجُوكَ  
 (is) Best خَيْرٌ and Allah وَاللَّهُ Allah (as well) اللَّهُ was planning  
 (of) the planners الْمَكِيدِينَ ﴿٢٩﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٠﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جِجَارَةً مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَا كُنَّا اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾

Our Verses تُلِيَتْ to them عَلَيْهِمْ are recited and when وَإِذَا  
 قَالُوا قَدْ سَمِعْنَا لَوْ we have heard نَشَاءُ if we wish لَقُلْنَا we can say  
 مِثْلَ the like هَذَا (of) this إِنْ (is) not هَذَا this إِلَّا but  
 أَسَاطِيرُ tales الْأَوَّلِينَ ﴿٣٠﴾ (of) the ancient people وَإِذْ  
 (remember) when قَالُوا اللَّهُمَّ they said إِنْ O Allah كُنْتَ if  
 هَذَا this هُوَ (indeed) الْحَقُّ the truth مِنْ عِنْدِكَ You فَأَمْطِرْ  
 (You) rain down عَلَيْنَا upon us جِجَارَةً from stones  
 أَوْ the sky السَّمَاءِ or آتِنَا bring us بِعَذَابٍ torment أَلِيمٍ ﴿٣١﴾  
 that He لِيُعَذِّبَهُمْ (for) Allah اللَّهُ is كُنَّا and not وَمَا a painful  
 and وَمَا (are) among them فِيهِمْ while you وَأَنْتَ punishes them  
 not كُنَّا اللَّهُ is اللَّهُ مُعَذِّبَهُمْ He Who will punish them وَهُمْ  
 seek forgiveness يَسْتَغْفِرُونَ ﴿٣٢﴾ while they

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." 33. And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ إِنَّا أَوْلِيَ الْأُمُوتِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

وَمَا لَهُمْ but what they is with them but what they should not punish them while they (are) hindered (people) from the Mosque the sacred and not its guardians they are none (can be) its guardians except the pious but most of them do not know and not was their prayer at the House except the House so taste and hand-clapping whistling and deny punishment for what you used to disbelieve

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious), but most of them know not. 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

إِنَّ the indeed those who have disbelieved they spend their wealth to hinder (people) from the way of Allah they will keep spending (of) Allah it will become and then it

and those الَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish  
 they كَفَرُوا who have disbelieved إِنْ to جَهَنَّمَ Hell يُحْشَرُونَ ﴿٣٦﴾  
 Allah اللَّهُ in order that may distinguish لِيُمَيِّزَ shall be gathered  
 and will put وَيَجْعَلُ the good الطَّيِّبِ from مِنَ the wicked الْخَبِيثِ  
 الْخَبِيثِ the wicked بَعْضُهُمْ (one) عَلَى (another) بَعْضُهُمْ فَتَرْكُمُ  
 into فِي and will cast them فَيَجْعَلُهُمْ all جَمِيعًا and will pile them  
 (who are) جَهَنَّمَ Hell أُولَئِكَ (are) هُمْ they الْخَاسِرُونَ ﴿٣٧﴾  
 the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. 37. In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ﴿٣٨﴾  
 وَقَنِيلُهُمْ حَقٌّ لَا تُكَونُ فَتَنَةٌ وَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ  
 بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ يَقُمْ الْمَوْلَى وَيَقُمْ النَّصِيرُ ﴿٤٠﴾

قُلْ say لِلَّذِينَ كَفَرُوا to those who have disbelieved إِنْ if يَنْتَهُوا  
 past قَدْ سَلَفَ what مَا they will be forgiven يُغْفَرْ لَهُمْ they desist  
 وَإِنْ but if يَعُودُوا they revert فَقَدْ then has مَضَتْ preceded سُنتُ  
 and fight them وَقَنِيلُهُمْ (of) the ancients الْأَوَّلِينَ ﴿٣٨﴾ examples  
 and حَقٌّ until لَا no تُكَونُ there is فَتَنَةٌ mischief وَيَكُونُ and  
 for Allah اللَّهُ all of it كُلُّهُ the religion (Islam) الدِّينُ becomes  
 فَإِنَّ but if انْتَهُوا they cease فَإِنَّ certainly اللَّهُ Allah بِمَا  
 تَوَلَّوْا and if وَإِنْ (is) All-Seeing بَصِيرٌ ﴿٣٩﴾ they do يَعْمَلُونَ of what  
 (is) مَوْلَانَكُمْ Allah اللَّهُ that أَنْ then know فَاعْلَمُوا they turn away  
 and an يَقُمْ Portector الْمَوْلَى an Excellent your Protector وَيَقُمْ  
 Helper النَّصِيرُ ﴿٤٠﴾ Excellent

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. 40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِ السَّبِيلِ ۚ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾﴾

war-booty that you may gain غَنِمْتُمْ that أَنَّمَا and know وَأَعْلَمُوا ﴿١١﴾  
 one fifth of it خُمُسُهُ to Allāh لِلَّهِ verily فَإِنَّ whatever مِنْ شَيْءٍ of  
 the الْقُرْبَىٰ and to وَلِذِي and to the Messenger وَلِلرَّسُولِ (is assigned)  
 and the الْمَسْكِينِ (and also) the orphans وَالْيَتَامَىٰ near relatives  
 كُنتُمْ if and the wayfarer وَآبِ السَّبِيلِ poor who do not beg  
 and in that which وَمَا in Allāh بِاللَّهِ have believed ءَامَنْتُمْ you  
 on the Day يَوْمَ Our slave عَبْدِنَا to عَلَى We sent down أُنزِلْنَا  
 the two الْفُرْقَانِ met التَّلَاقِ the Day when يَوْمَ (of) criterion  
 وَاللَّهُ and Allāh عَلَى over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿١١﴾  
 (is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.

إِذْ أَنتُمْ بِالْمُدَوِّهِ الدُّنْيَا وَهُمْ بِالْمُدَوِّهِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي  
 الْيَعْدِ وَلَكِنْ لَيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ  
 وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿١٢﴾

side of the valley بِالْمُدَوِّهِ you (were) أَنتُمْ (remember) when إِذْ  
 الدُّنْيَا on the near وَهُمْ on the side بِالْمُدَوِّهِ and they (were) الْقُصْوَى  
 further وَالرَّكْبُ and the caravan أَسْفَلَ on the ground lower مِنْكُمْ  
 you had made a mutual تَوَاعَدْتُمْ even if وَلَوْ than you  
 فِي you would certainly have failed لَاخْتَلَفْتُمْ appointment to meet  
 that might لَيَقْضَى but (you met) وَلَكِنْ the appointment الْيَعْدِ in  
 that was (already) كَانَ a matter أَمْرًا Allah وَاللَّهُ accomplish



those who مَنْ so that might be destroyed لِيَهْلِكَ ordained مَفْعُولًا  
 هَلَكَ were هَلَكَ to be destroyed عَنْ with بَيِّنَةً a clear evidence وَيَجِيءُ  
 a بَيِّنَةً with عَنْ to live حَيَّ those who were مَنْ and might live  
 (is) All-Hearer اللهُ لَسَمِيعُ Allah and surely وَارِءِ clear evidence  
 All-Knower عَلَيْهِ ۞

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَدَكُمُ كَثِيرًا لَّفُتِلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ  
 سَلَّمَ إِنَّهُمْ عَلَيْهِ يُدَاتُ الصُّدُورُ ۞ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ  
 لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۞

إِذْ يُرِيكُمُ (remember) when showed them to you اللهُ Allah في  
 He had shown أَرَدَكُمُ if وَلَوْ as few قَلِيلًا your dream مَنَامِكَ in  
 you would surely have been لَفُتِلْتُمْ as many كَثِيرًا them to you  
 in فِي and you would surely have disputed وَلَتَنَزَعْتُمْ discouraged  
 saved (you) سَلَّمَ Allah اللهُ but وَلَكِنَّ making a decision الْأَمْرِ  
 of what is in يُدَاتُ (is) All-Knower عَلَيْهِ certainly He إِنَّهُمْ  
 He الصُّدُورُ ۞ the breasts وَإِذْ (remember) when and يُرِيكُمُوهُمْ  
 your أَعْيُنِكُمْ in فِي you met التَّفَقُّتُمْ when إِذْ showed them to you  
 فِي and He made you appear as few وَيُقَلِّلُكُمْ as few قَلِيلًا eyes  
 Allah اللهُ so that might accomplish لِيَقْضِيَ their eyes أَعْيُنِهِمْ in  
 أَمْرًا a matter كَانَ (already) مَفْعُولًا that was (already) وَإِلَى ordained  
 all matters (for decision) تُرْجَعُ return اللَّهُ ۞

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بِطَرَاوِيسَةٍ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe إِذَا when لَقِيتُمْ you meet  
 فِئَةً a force فَاغْلِبُوا take a firm stand against (them) and  
 وَادْكُرُوا Allah remember (the Name of) Kَثِيرًا much  
 لَّعَلَّكُمْ you may be successful وَأَطِيعُوا Allah and obey  
 وَرَسُولَهُ and His Messenger وَلَا and do not تَنَازَعُوا dispute  
 فَتَفْشَلُوا lest you lose courage and depart رِيحُكُمْ your strength  
 وَتَذْهَبَ and be patient إِنَّ surely Allah مَعَ (is) with  
 الصَّابِرِينَ those who are patient وَلَا and not تَكُونُوا be  
 كَالَّذِينَ like those who خَرَجُوا of دِيَارِهِمْ their homes  
 بِطَرَاوِيسَةٍ boastfully النَّاسِ and to be seem (of) وَيَصُدُّونَ  
 عَنْ hinder (men) سَبِيلِ the Path اللَّهُ (of) Allah وَاللَّهُ  
 (is) All-Encompassing مُحِيطٌ they do of what يَعْمَلُونَ Allah

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîttun* (encircling and thoroughly comprehending) all that they do.



take away the **يَتَوَفَّى** when **إِذَا** you could see **تَرَى** and if **وَلَوْ**  
 the angels **الْمَلٰٓئِكَةُ** disbelieve **كَفَرُوا** (of) those who **الَّذِينَ** souls  
**يَصْمُرُوتُ** smite **وُجُوهُهُمْ** their faces **وَأَدْبَارَهُمْ** and their backs **وَذُفُوًا**  
 (of) the blazing **الْحَرِيقِ** the punishment **عَذَابَ** (saying) taste  
**ذَٰلِكَ** Fire (is) this **بِمَا** because of what **قَدَّمَتْ** forwarded **أَيْدِيكُمْ**  
**وَأَنَّ** your hands (is) not **لَيْسَ** Allah **اللَّهُ** and verily **وَأَنَّ**  
 unjust **لِلْعٰٓمِلِينَ** to His slaves **كَذٰبٍ** similar to the behaviour **مَالٍ**  
 (of) the people **فِرْعَوْنَ** (of) Pharaoh **وَالَّذِينَ** and of those **مِنْ قَبْلِهِمْ**  
 (of) Allah **اللَّهُ** the Signs **بَيِّنَاتٍ** they rejected **كَفَرُوا** before them  
**فَأَخَذَهُمُ** so punished them **اللَّهُ** Allah **يَذُوبُهُمْ** for their sins **إِنَّ**  
 Allah **اللَّهُ** verily **قَوِيٌّ** (is) All-Strong **سَدِيدٌ** Severe **الْعِقَابِ** (in) punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَٰلِكَ **يَأْتِ** Allah **لَمْ يَكْ مُغَيِّرًا** نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ **حَتَّىٰ يَغْيُرُوا** مَا **بِأَنْفُسِهِمْ** **وَأَنَّ** الله **سَمِيعٌ عَلِيمٌ** **كَذٰبٍ** مَّالٍ  
**فِرْعَوْنَ** **وَالَّذِينَ** **مِنْ قَبْلِهِمْ** **كَذَّبُوا** **بَيِّنَاتٍ** رَبِّهِمْ **فَأَهْلَكْنَاهُمْ** **يَذُوبُهُمْ** **وَأَغْرَقْنَا** مَالٍ **فِرْعَوْنَ** **وَكُلٌّ** **كَانُوا**  
**ظٰلِمِينَ**

ذَٰلِكَ **يَأْتِ** that is so **بِأَنَّ** because Allah **اللَّهُ** never **لَمْ يَكْ** will **مُغَيِّرًا**  
 change **نِعْمَةً** a grace **أَنْعَمَهَا** which He has bestowed **عَلَىٰ** on **قَوْمٍ**  
 a people **حَتَّىٰ** until **يَغْيُرُوا** they change **مَا** what is **بِأَنْفُسِهِمْ** in their  
 and verily **وَأَنَّ** Allah **اللَّهُ** (is) All-Hearer **سَمِيعٌ** ownselves  
 (of) the **مَالٍ** similar to the behaviour **كَذٰبٍ** All-Knower **عَلِيمٌ**  
 people of **فِرْعَوْنَ** (of) Pharaoh **وَالَّذِينَ** and those **مِنْ قَبْلِهِمْ** before  
 them **كَذَّبُوا** they denied **بَيِّنَاتٍ** the Signs **رَبِّهِمْ** (of) their Lord  
 so We destroyed them **يَذُوبُهُمْ** for their sins **وَأَغْرَقْنَا** and

and they all (of) Pharaoh **فَرَعَوْنَ** the people **أَلْ** We drowned  
wrong-doers **ظَالِمِينَ** were **كَانُوا**

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٣﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٤﴾ فَإِنَّمَا تَتَّقِنَهُمْ فِي الْحَرْبِ فَشَرِدَ بِهِمْ مَنِ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٥﴾

إِنَّ شَرَّ الدَّوَابِّ the worst verily (of) moving (living) creatures  
عِنْدَ اللَّهِ with (to) Allah الَّذِينَ (are) those who كَفَرُوا  
they believe الَّذِينَ shall not لَا so they فَهُمْ disbelieve  
then عَاهَدْتَ are those you made a covenant وَمِنْهُمْ with whom  
time يَنْقُضُونَ they break عَهْدَهُمْ their covenant فِي كُلِّ every مَرَّةٍ  
وَهُمْ لَا يَتَّقُونَ do not لَا and they فَهُمْ  
punish فَشَرِدَ war in فِي you gain the mastery over them  
those who are مَنِ them بِهِ severely in order to disperse  
learn a lesson يَذَّكَّرُونَ so that they may لَعَلَّهُمْ behind them

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَإِنَّمَا تَخَافُونَ مِنْ قَوْمٍ خِيفَتَهُ فَأَيُّ الْيَهُودِ عَلَى سَوَاءٍ إِنْ أَلَّهَ لَا يُحِبُّ الْفَاسِقِينَ ﴿٥٦﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا  
إِنَّهُمْ لَا يَتَعَفَّرُونَ ﴿٥٧﴾ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِمْ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّى إِلَيْكُمْ وَأَنْتُمْ  
لَا تَظْلَمُونَ ﴿٥٨﴾

وَأِنَّمَا any people قَوْمٍ from you fear and if تَخَافُ treachery فَأَنْتُمْ throw back (their covenant) إِلَيْهِمْ to them عَلَى on equal terms سَوَاءٌ إِنَّ certainly اللَّهُ Allah لَا not يُحِبُّ likes the treacherous الْمُنَافِقِينَ ﴿٥٨﴾ and let not وَلَا the disbeliever كَفَرُوا those who disbelieve سَبَقُوا they can outstrip إِنْهُمْ verily they never لَا يَنْجُوْنَ ﴿٥٩﴾ will be able to save themselves وَعَدُّوا of you can اسْتَطَعْتُمْ all مَا against them لَهُمْ and make ready قُوَّةٍ power وَمِنْ including رِبَاطٍ steeds of الْخَيْلِ war تَرْهَبُونَ to threaten بِهِ (with them) عَدُوَّ the enemy اللَّهُ (of) Allah وَعَدُوَّكُمْ not besides whom مِنْ دُونِهِمْ and others وَاعْرَبِمْ and your enemy تَعْلَمُونَهُمْ you knows them اللَّهُ Allah يَعْلَمُهُمْ know them وَمَا thing شَيْءٍ (from) مِنْ you shall spend تُنْفِقُوا and whatever سَبِيلٍ in سَبِيلِ the Way اللَّهُ (of) Allah يُوَفَّ shall be repaid إِلَيْكُمْ unto you وَأَنْتُمْ and you لَا not تُظْلَمُونَ ﴿٦٠﴾ shall be treated unjustly

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِتَرْسِهِ. ﴿٦٣﴾ وَالْأَلْفَ بَيْتَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِكَ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

﴿٦٦﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ to peace and if جَنَحُوا they incline

لَهَا to it وَتَوَكَّلْ and عَلَى in اللّٰهُ Allah إِنَّهُ verily هُوَ the السَّمِيعُ they يُرِيدُوا and if وَإِنَّ the All-Knower (is) the All-Hearer (is) حَسْبُكَ then verily فَاتُ deceive you بَخْدَعُوكُمْ to أَنْ intend has أَيْدَاهُ (it is) Who الَّذِي He هُوَ Allah اللّٰهُ All-Sufficient for you and with the وَالْمُؤْمِنِينَ with His Help بِصُرُوحِهِ supported you their قُلُوبِهِمْ (between) بَيْنَ and He has united وَالَّذِينَ believers hearts لَوْ if أَتَقَاتُ you had spent مَا that فِي (is) in الْأَرْضِ earth جَمِيعًا all مَا not أَلْفَتْ (could) you have united بَيْنَ (between) قُلُوبِهِمْ their hearts وَلَكِنَّ but اللّٰهُ Allah أَلْفَ has (is) يَتَّخِذُ them (between) إِنَّهُ certainly He عَزِيزٌ (is) حَكِيمٌ All-Mighty All-Wise يَا أَيُّهَا O النَّبِيُّ Prophet حَسْبُكَ (is) follow you اتَّبِعَكَ and for who وَمِنْ Allah اللّٰهُ Sufficient for you the believers مِنَ الْمُؤْمِنِينَ

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is Sufficient for you and for the believers who follow you.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ عِنْدَهُ أَلْفُ مِائَةٍ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٣﴾

يَا أَيُّهَا O النَّبِيُّ Prophet حَرِّضِ the believers الْمُؤْمِنِينَ عَلَى (on) الْقِتَالِ to fight إِنْ if يَكُنْ there are مِنْكُمْ amongst you عَشْرُونَ twenty صَابِرُونَ steadfast يَغْلِبُوا they will overcome مِائَتَيْنِ two hundred وَإِنْ and if يَكُنْ there be مِنْكُمْ a hundred مِائَةٌ of you أَلْفُ a thousand يَغْلِبُوا (steadfast) أَلْفًا they will overcome مِنَ of الَّذِينَ

people قَوْمٌ because they are بِأَنَّهُمْ disbelieve كَفَرُوا those who  
 has خَفَّ now أَلَمْ who understand ۞ do not لَا  
 for He knows وَعَلِمَ from you عَنْكُمْ Allah اللَّهُ lightened  
 there are بَكُن so if فَإِنْ weakness ضَعْفًا there is in you فَيَكُن that  
 they shall يَغْلِبُوا steadfast صَابِرَةٌ a hundred يَأْتِي of you مِنْكُمْ  
 of there are بَكُن and if وَإِنْ two hundred يَأْتِي overcome  
 two أَلْفٍ they shall overcome يَغْلِبُوا a thousand أَلْفٍ you  
 and Allah وَاللَّهُ (of) Allah اللَّهُ with the Leave بِإِذْنِ thousand  
 the patient الصَّابِرِينَ ۞ (is) with

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.  
 66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).

مَا كَانَتْ لِيَنْبِيَّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْخَرَجَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ  
 حَكِيمٌ ۞ لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۞ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۞

مَا he should يَكُونَ that أَنْ for a Prophet لِيَنْبِيَّ it is كَانَتْ not  
 he had made a great يُنْخَرَجَ until حَتَّى prisoners of war أَسْرَى have  
 the good عَرَضَ you desire تُرِيدُونَ the land الْأَرْضِ in slaughter  
 the الدُّنْيَا desires يُرِيدُ but Allah وَاللَّهُ (of) this world الْآخِرَةُ  
 All-Wise حَكِيمٌ ۞ (is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ Hereafter  
 لَوْلَا were it not كَتَبَ مِنْ ordinance from اللَّهِ Allah سَبَقَ  
 لَمَسَّكُمْ a previous فِيمَا would have touched you أَخَذْتُمْ  
 عَذَابٌ you took عَظِيمٌ ۞ a severe فَكُلُوا (eat) enjoy مِمَّا  
 حَلَالًا طَيِّبًا you have gotten of booty in war غَنِمْتُمْ what  
 Allah وَاللَّهُ certainly إِنَّ Allah and be afraid وَاتَّقُوا good  
 غَفُورٌ Most Merciful رَحِيمٌ ۞ (is) Oft-Forgiving



67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَغَفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet قُلْ say لِمَنْ to those who are فِي in أَيْدِيكُمْ your hands  
 مِنَ the captives الْأَسْرَىٰ from your hands  
 إِنْ if يَعْلَمِ knows اللَّهُ He  
 will give يُؤْتِكُمْ any good خَيْرًا your hearts  
 فِي in اللَّهُ Allah  
 has been taken أُخِذَ what مِمَّا something better than  
 you خَيْرًا and He will forgive غَفِرَ from you  
 وَمِنْكُمْ and لَكُمْ you وَاللَّهُ and He  
 will forgive غَفُورٌ Allah (is) رَّحِيمٌ Most Merciful  
 وَإِنْ but if they intend to خِيَانَتَكَ betray you  
 فَقَدْ already خَانُوا so He gave (you) فَاَمْكَنَ before  
 مِنْ قَبْلُ Allah have betrayed  
 اللَّهُ over them مِنْهُمْ power  
 وَاللَّهُ and اللَّهُ All-Knower  
 عَلِيمٌ and All-Wise  
 حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الَّذِينَ فَعَلْتُمْ النَّصْرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

and emigrated وَهَاجَرُوا believed آمَنُوا those who  
 with their property بِأَمْوَالِهِمْ and strove hard and fought وَجَاهَدُوا

وَأَنْفُسِهِمْ and their lives in سَبِيلِ the Way (of) Allah وَالَّذِينَ and those who gave asylum وَنَصَرُوا and helped أُولَئِكَ and (as) وَالَّذِينَ another allies بَعْضُهُمْ these are (all) to) those who believed وَلَمْ but did not هَاجَرُوا emigrate مَا no لَكُمْ you owe (from) وَلَئِنْ they emigrate until حَتَّى thing any it is your duty فَعَلَيْكُمْ religion in فِي they seek your help you قَوْمِ a people يَتَنَكَّمُ except عَلَى against قَوْمِ a people يَتَنَكَّمُ to help them إِلَّا except عَلَى against قَوْمِ a people يَتَنَكَّمُ a treaty of مِيثَاقٍ and between them وَبَيْنَهُمْ have between you mutual alliance وَاللَّهُ mutual alliance and Allah بِمَا of what تَعْمَلُونَ you do (is) All-Seer ﴿٧٦﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٧﴾ وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٨﴾ وَالَّذِينَ آَمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾

وَالَّذِينَ كَفَرُوا disbelieve بَعْضُهُمْ some أَوْلِيَاءُ (are) and those who gave asylum وَنَصَرُوا and aid أُولَئِكَ and (of) Allah وَالَّذِينَ and those who strove hard وَجَاهَدُوا in سَبِيلِ the Way (are) these are هُمُ they الْمُؤْمِنُونَ the believers حَقًّا in truth لَهُمْ for them مَغْفِرَةٌ is forgiveness وَرِزْقٌ

and those who noble/generous وَالَّذِينَ and provision كَرِيمٌ ﴿٧١﴾  
 and emigrated وَهَاجَرُوا afterwards مِنْ believed  
 of you وَأُولَآئِكَ they are مَعَكُمْ along with you strove hard  
 are nearer أَوْلَى some بَعْضُهُمْ by blood الْأَرْحَامُ and kindred  
 the decree كِتَابٍ in فِي another يَتَعَيَّنُ (regarding inheritance)  
 of every بِكُلِّ Allah اللَّهُ verily إِنَّ Allah اللَّهُ (ordained by)  
 thing عَلِيمٌ ﴿٧٢﴾ (is) All-Knower

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

### سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾ فَيَسْجُوْا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَنَشِرِ الَّذِينَ كَفَرُوا بِعَذَابِ آلِيمٍ ﴿٣﴾

بَرَاءَةٌ freedom from (all) obligations مِنَ اللَّهِ Allah وَرَسُولِهِ  
 you عَاهَدْتُمْ those with whom إِلَى to الَّذِينَ and His Messenger  
 so فَيَسْجُوْا the polytheists الْمُشْرِكِينَ of يَوْمَ made a treaty  
 أَشْهُرٍ for four أَرْبَعَةَ the land الْأَرْضِ throughout فِي travel freely  
 (can) مُعْجِزِي not غَيْرُ that you أَنْكُمْ but know وَعَلِمُوا months  
 اللَّهُ and that أَنَّ Allah اللَّهُ escape (from the punishment of)  
 and وَأَذِّنْ the disbelievers الْكَافِرِينَ will disgrace يُخْزِي Allah

إلى and His Messenger ﷺ Allah ﷻ from اِنْ a declaration  
 the النَّاسِ of mankind يَوْمَ on the day الْحَجِّ of pilgrimage الْاَكْبَرِ  
 (is) free from (all) obligations برِئَ Allah ﷻ that اَنْ greatest  
 so اِنْ and so is His Messenger ﷺ polytheists الْمُشْرِكِينَ (to) مَنْ  
 for ثَبْتُمْ better حَيْثُ it is فَهَوُاْ you (polytheists) repent if  
 that اَنْكُمْ then know فَاَعْلَمُواْ you turn away قَوْلَيْتُمْ but if اِنْ you  
 and give tidings وَبَشِّرِ Allah ﷻ escape عَذْرُكَ you can  
 اَلَّذِينَ of a torment يَمَذِّبُ disbelieve كَفَرُواْ to those who اَلَّذِينَ  
 painful

### Sûrat 9. At-Taubah (The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. 2. So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. 3. And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا لَبِيتَهُمْ عَاهِدُهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١﴾ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ those with whom اَلَّذِينَ except اِنْ you have treaty  
 not لَمْ and who subsequently ثُمَّ the polytheists الْمُشْرِكِينَ of  
 they have يُظَاهِرُوا nor وَلَمْ in ought شَيْئًا have failed you  
 to اَلَيْهِمْ so fulfil فَأَتِمُوا anyone أَحَدًا against you اَنْكُمْ supported  
 اِنَّ (the end of) their term مُدَّتِهِمْ to اِنْ their treaty عَاهِدُهُمْ them  
 then when اِذَا the pious الْمُتَّقِينَ ﴿١﴾ loves يُحِبُّ Allah ﷻ surely

then kill **فَاقْتُلُوا** the sacred **الْحُرُمُ** months **الْأَشْهُرُ** have passed **أَسْلَخَ**  
 you find them **وَجَدْتُمُوهُمْ** wherever **حَيْثُ** the polytheists **الْمُشْرِكِينَ**  
 and beseige them **وَأَقْبَسُوا** and capture them **وَأَخْضَرُوهُمْ** and **وَحْذَوْهُمْ**  
 ambush **مَرَصِدٍ** each and every **كُلِّ** for them **لَهُمْ** prepare  
 prayers **وَالصَّلَاةَ** and offer perfectly **وَأَقَامُوا** they repent **تَابُوا** but if  
 their way **سَبِيلَهُمْ** then leave **فَخَلُّوا** Zakat **الزَّكَاةَ** and give **وَاتُوا**  
 Most **رَحِيمٌ** (is) Oft-Forgiving **عَفُورٌ** Allah **اللَّهُ** verily **إِنَّ** free  
 Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqûn* (the pious). 5. Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجَرَهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّلَفَهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ of anyone **أَحَدٌ** and if **وَأَنَّ**  
 so that **حَتَّى** then grant him protection **فَأَجَرَهُ** seeks your protection  
 and then **ثُمَّ** (of) Allah **اللَّهُ** the Word **كَلِمَ** he may hear **يَسْمَعَ**  
**اتَّلَفَهُ** escort him **مَأْمَنَهُ** to where he can be secure **ذَلِكَ** that is **بِأَنَّهُمْ**  
 they know **يَعْلَمُونَ** do not **لَا** (are) people **قَوْمٌ** because they  
 for the polytheists **لِلْمُشْرِكِينَ** (there) can be **يَكُونُ** how **كَيْفَ**  
 His **رَسُولِهِ** and with **عِنْدَ** Allah **اللَّهُ** with **عِنْدَ** a covenant  
 you made **عَاهَدْتُمْ** those with whom **الَّذِينَ** except **إِلَّا** Messenger  
 so **فَمَا** the Sacred **الْمَسْجِدِ** Mosque **الْحَرَامِ** near **عِنْدَ** a covenant  
 stand you true **فَاسْتَقِيمُوا** to you **لَكُمْ** they are true **فَاسْتَقِيمُوا**  
 the pious **يُحِبُّ** loves **الْمُتَّقِينَ** Allah **اللَّهُ** verily **إِنَّ** to them **لَهُمْ**

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِعَاقِبَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

كَيْفَ how? وَإِنْ that when يَظْهَرُوا they overpower عَلَيْكُمْ you لَا not يَرْقُبُوا they regard the ties فِيكُمْ with you إِلَّا either of ذِمَّةً or kinship يُرْضُونَكُمْ of covenant بِأَفْوَاهِهِمْ they please you وَتَأْبَى but are averse (to you) قُلُوبُهُمْ their hearts وَأَكْثَرُهُمْ and most of them فَاسِقُونَ ﴿٨﴾ (are) disobedient أَشْتَرُوا (of) Allah اللَّهُ with the Verses بِعَاقِبَتِ they have purchased ثَمَنًا gain قَلِيلًا a little فَصَدَّوْا (men) and they hindered عَنْ and سَبِيلِهِ from His Way إِنَّهُمْ indeed سَاءَ evil is مَا that which كَانُوا they used to do لَا not يَرْقُبُونَ they respect the ties فِي with مُؤْمِنٍ regard to a believer إِلَّا either (of kinship) وَلَا or ذِمَّةً of the وَأُولَئِكَ who are هُمُ it is they الْمُعْتَدُونَ ﴿١٠﴾ the transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 9. They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوْا لَهُمْ فِي الدِّينِ وَتَفَصَّلِ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَنَتَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَبِلُوا أَمَّةً الْكَفَرِ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾

فَإِنْ تَابُوا they repent رَافَعُوا and offer perfectly الصَّلَاةَ then they are your brothers فِي Zakat الرِّكَوةَ and give prayers وَآتُوا and We explain in detail وَتَفَصِّلُ religion الَّذِينَ in brothers but الَّذِينَ the Verses لِقَوْمٍ for a people who know وَكَانَ but if كَفَرُوا they violate أَيْمَنَهُمْ their oaths بَعْدَ their عهدِهِمْ after their covenant وَطَعَنُوا and attack with disapproval and criticism فِي (in) دِينِكُمْ your religion فَتَقَاتِلُوا then fight (you) أَيْمَنَهُ the leaders of disbelief الْكَافِرِ (of) disbelieف إِنَّهُمْ surely they لَا nothing أَيْمَنَهُ their oaths are لَهُمْ to them لَعَلَّهُمْ so that they may يَنْتَهُوْا stop

11. But if they repent, perform *As-Salât* and give *Zakât*, then they are your brethren in religion. We explain the *Ayât* in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَنَهُمْ وَهَكُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٢﴾ فَنَقِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٣﴾

أَلَا will not تَقَاتِلُونَ you fight قَوْمًا a people who have نَكَثُوا violated their oaths وَهَكُّوا and intended بِإِخْرَاجِ to expel الرَّسُولِ the Messenger وَهُمْ while they بَدَّوْكُمْ did attack you أَوَّلَ first مَرَّةٍ time أَتَخْشَوْنَهُمْ do you fear them فَاللَّهُ Allah أَحَقُّ that has more right أَنْ تَخْشَوْهُ if you should fear Him إِنْ you are مُؤْمِنِينَ ﴿١٢﴾ believers فَنَقِلُوهُمْ fight against them يُعَذِّبُهُمُ so that will punish them اللَّهُ Allah بِأَيْدِيكُمْ by your hands وَيُخْرِجُهُمْ over them عَلَيْهِمْ and give you victory وَيَبْصُرْكُمْ and disgrace them وَيَشْفِ and heal صُدُورَ the breasts قَوْمٍ (of) people مُؤْمِنِينَ ﴿١٣﴾ a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear

them? Allâh has more right that you should fear Him if you are believers. 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

وَيَذْهَبْ and removes غَيْظَ the anger قُلُوبِهِمْ (of) their hearts وَيَتُوبَ He and accepts the repentance اللَّهُ and عَلَى (on) مَنْ whom يَشَاءُ He wills وَاللَّهُ and Allāh عَلِيمٌ (is) All-Knowing حَكِيمٌ (is) All-Wise أَمْ you shall be left alone وَلَمَّا or حَسِبْتُمْ that أَنْ you think تُتْرَكُوا while has not yet يَعْلَمِ those who الَّذِينَ Allah tested جَاهَدُوا and have not وَلَمْ among you مِنْكُمْ have striven hard and fought بِتَّخِذُوا taken مِنْ دُونِ besides اللَّهُ and وَلَا His رَسُولِهِ and وَلَا Messenger and الْمُؤْمِنِينَ the believers وَلِجَةً helpers وَاللَّهُ and you خَبِيرٌ Allah (is) Well-Acquainted بِمَا with what تَعْمَلُونَ ﴿١٦﴾ you do مَا not كَانَ it is لِلْمُشْرِكِينَ the polytheists أَنْ for the polytheists يَعْمُرُوا to while they شَاهِدِينَ (of) Allah the mosques مَسَاجِدَ maintain of disbelief بِالْكَفْرِ their own selves against أَنْفُسِهِمْ witness أُولَئِكَ such (people) حِطَّتْ are in vain أَعْمَالُهُمْ their works وَفِي and in النَّارِ the Fire هُمْ they خَالِدُونَ ﴿١٧﴾ shall abide forever

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. 17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.



إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ  
فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَن آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

إِنَّمَا (of) the mosques مَسَاجِدَ shall be maintained يَعْمُرُ only those who believe آمَنَ بالله in Allah and the Day the Last وَأَقَامَ prayers and offer (perfectly) الصَّلَاةَ and give زَكَاةَ and none يَخْشَ إِلَّا but Allah of be يَكُونُوا to أَن they are أُولَٰئِكَ expected Allah do you consider أَجَعَلْتُمْ the people of true guidance الْمُهْتَدِينَ ﴿١٨﴾ سَفَايَةَ the pilgrims الْحَاجِّ the providing of drinking water to وَعِمَارَةَ as Sacred كَمَن (of) the Mosque الْمَسْجِدِ and maintenance in Allah those who believe آمَنَ equal to the worth of وَالْيَوْمِ Last and the Day جَاهَدَ and strive hard and fight in سَبِيلِ and they are equal يَسْتَوُونَ (of) Allah the Way عِنْدَ Allah (to) وَاللَّهُ Allah and لَا يَهْدِي guides الْقَوْمَ (who are) wrong-doers الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ  
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَعَلَتْ لَهُمْ فِيهَا نَيْسًا مُّقِيمٌ ﴿٢١﴾ خَلِيلِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ ﴿٢٢﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ  
وَمَن يَتَوَلَّهُمْ فَوَلَّيْكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

الَّذِينَ آمَنُوا and emigrated وَهَاجَرُوا and strove hard and fought جَاهَدُوا in سَبِيلِ Allah's Way بِأَمْوَالِهِمْ and

in <sup>درجۃ</sup> are far greater <sup>أعظم</sup> and their lives <sup>وأنفسهم</sup> their wealth  
 are <sup>مَرُ</sup> and they <sup>وأولئكَ</sup> Allah <sup>الله</sup> with (to) <sup>عند</sup> degree  
 their <sup>الْفَائِزُونَ</sup> gives them glad tidings <sup>يُبَشِّرُهُمْ</sup> the successful <sup>١٦</sup>  
 and pleasure <sup>وَرِضْوَانٍ</sup> from Him <sup>مِنَهُ</sup> of a Mercy <sup>بِرَحْمَةٍ</sup> Lord  
 delights <sup>فِيهِمْ</sup> wherein (are) <sup>فِيهَا</sup> for them <sup>لَهُمْ</sup> and of Gardens  
<sup>ثُمَّ</sup> therein <sup>فِيهَا</sup> they will dwell <sup>خَالِدِينَ</sup> everlasting <sup>١٧</sup>  
 forever <sup>إِنَّ</sup> verily <sup>الله</sup> Allah <sup>عندهُ</sup> with him <sup>أَجْرُ</sup> reward <sup>عَظِيمٌ</sup> <sup>١٨</sup>  
 (is) a great <sup>يَا أَيُّهَا</sup> O you <sup>الَّذِينَ</sup> who <sup>آمَنُوا</sup> believe <sup>لَا</sup> not <sup>تَتَّخِذُوا</sup>  
 take <sup>مآبَاءَكُمْ</sup> your fathers <sup>وَأَخَوَانَكُمْ</sup> and your brothers <sup>أَوْلِيَاءَ</sup>  
 if <sup>إِنْ</sup> protectors <sup>أَسْتَحَبُّوا</sup> they prefer <sup>الْكُفْرَ</sup> disbelief <sup>عَلَى</sup> to  
 Belief <sup>وَمَنْ</sup> Belief <sup>يَتَوَلَّهُمْ</sup> and whoever <sup>وَمَنْ</sup> takes them <sup>وَمَنْ</sup>  
 then such <sup>فَأُولَئِكَ</sup> they <sup>الظَّالِمُونَ</sup> are the wrong-doers <sup>١٩</sup>

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. 23. O you who believe! Take not as *Auliyâ'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْفِكَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٢٠

قُلْ say <sup>إِنْ</sup> if <sup>كَانَ</sup> are <sup>آبَاؤُكُمْ</sup> your fathers <sup>وَأَبْنَاؤُكُمْ</sup> and your  
 sons <sup>وَإِخْوَانُكُمْ</sup> and your brothers <sup>وَأَزْوَاجُكُمْ</sup> and your wives <sup>وَعَشِيرَتُكُمْ</sup> and  
 your kindred <sup>وَأَمْوَالٌ</sup> and the wealth <sup>اِقْتَرَفْتُمُوهَا</sup> that you have gained  
 and the commerce <sup>وَتِجَارَةٌ</sup> and the dwellings <sup>وَمَسَاكِنُ</sup> in which you delight  
 are dearer <sup>إِلَيْكُمْ</sup> to you <sup>مِنَ</sup> than <sup>الله</sup> Allah <sup>وَرَسُولِهِ</sup> and striving hard and fighting <sup>وَجِهَادٍ</sup> His Messenger  
 in <sup>فِي</sup> and <sup>سَبِيلِهِ</sup>

Allah brings about يَأْتِي until حَتَّى then wait فَتَرَبَّصُوا His Way  
guides يَهْدِي not لَا and Allah وَاللَّهُ His Decision بِأَمْرِهِ Allah  
(who are) disobedient الْفَاسِقِينَ ﴿١٦﴾ the people الْقَوْمَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا  
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿١٦﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٧﴾

on/in في Allah اللَّهُ has given you victory نَصَرَكُم truly لَقَدْ  
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ  
إِذْ Hunain (battle) أَعْجَبَتْكُمْ when you rejoiced at كَثْرَتُكُمْ  
عَنْكُمْ it availed not فَلَمْ your great number  
the الْأَرْضُ for you عَلَيْكُمْ and was straitened وَصَافَتْ anything  
you turned in flight وَلَّيْتُمْ then ثُمَّ (is) vast رَحُبَتْ as it earth  
His سَكِينَتَهُ Allah اللَّهُ did send down أَنْزَلَ then ثُمَّ back مُدْبِرِينَ ﴿١٦﴾  
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on peace  
believers وَأَنْزَلَ and sent down جُنُودًا forces (angels) لَمْ not تَرَوْهَا  
وَعَذَّبَ which you saw الَّذِينَ and punished كَفَرُوا those  
(of) الْكَافِرِينَ ﴿١٧﴾ the recompence وَذَلِكَ such is جَزَاءُ disbelievers  
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ  
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ  
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

ثُمَّ after then يَتُوبُ Allah will accept the repentance of  
وَاللَّهُ He wills يَشَاءُ of (on) that عَلَى  
O you يٰٓأَيُّهَا Most Merciful رَحِيمٌ (is) Oft-Forgiving غَفُورٌ  
the polytheists الْمُشْرِكُونَ verily إِنَّمَا believe الَّذِينَ who  
the polytheists الْمُشْرِكُونَ come near يَقْرَبُوا so let they not (are) impure نَجَسٌ  
and this هَذَا year عَامِهِمْ after بَعْدِ Sacred الْحَرَامَ Mosque  
if خِفْتُمْ you fear عَيْلَةً poverty فَسَوْفَ will يُغْنِيكُمُ Allah  
Allah مِنْ out of فَضْلِهِ His Bounty إِنَّ if شَاءَ He wills إِنَّ  
All-Wise حَكِيمٌ (is) All-Knowing عَلِيمٌ Allah surely

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنِ اللَّهِ  
وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا  
مِنْ قَبْلُ قَتَلْنَاهُمْ اللَّهُ أَنْ يُوَفَّقَكُونَ ﴿٣٠﴾

فَقَاتِلُوا fight against الَّذِينَ those who لَا not يُؤْمِنُونَ believe بِاللَّهِ  
وَلَا in Allah وَلَا nor يَوْمِ الْآخِرِ in the Day لَا nor يُحَرِّمُونَ  
and Allah has forbidden حَرَّمَ that which مَا forbid  
the religion دِينَ acknowledge يَدِينُونَ nor وَلَا His Messenger  
who أُوتُوا the people الَّذِينَ among مِنْ (of) truth (Islam) الْحَقِّ  
حَتَّى the Scripture (Jews and Christians) الْكِتَابَ were given

until **يُعْطُوا** they pay **الْجِزْيَةَ** the security tax **عَنْ يَدٍ** willingly **وَهُمْ** and feel themselves **صَغِيرُونَ** subdued **وَقَالَتِ** and said **الْيَهُودُ** the Jews **عُزَيْرُ** Ezra is **ابْنُ** the son **اللَّهِ** Allah (of) **وَقَالَتِ** and say **النَّصَارَى** the Christians **الْمَسِيحُ** Messiah is **ابْنُ** the son **اللَّهِ** Allah (of) **ذَٰلِكَ** that **قَوْلُهُمْ** their saying **بِأَفْوَاهِهِمْ** with their mouths **يُصْهِفُونَ** they imitate **قَوْلَ** the saying **الَّذِينَ** those (of) **كَفَرُوا** who disbelieve (disbelievers) **مِنْ** of **قَبْلُ** old **فَنَلَّاهُمْ** they are **يُؤْفَكُونَ** how Allah's **أَنَّ** **اللَّهُ** curse be on them **اللَّهُ** deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

**أَتَّخَذُوا** أَخْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ **يُرِيدُونَ** أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

**أَتَّخَذُوا** the (Jews & Christians) took **أَخْبَارَهُمْ** their rabbis **وَرُهْبَانَهُمْ** and their monks **أَرْبَابًا** to be their Lords **مِنْ دُونِ** besides **اللَّهُ** Allah **وَالْمَسِيحَ** and (they also took as their Lord) **ابْنُ** son **مَرْيَمَ** Mary (of) **وَمَا** and not **أُمِرُوا** they were commanded **إِلَّا** but **لِيَعْبُدُوا** to worship **إِلَهًا** Ilah (Allah) **وَاحِدًا** One **لَا** (there is) no **إِلَهَ** god **إِلَّا** but **هُوَ** He **سُبْحَنَهُ** from (having the partners) **عَمَّا** Praise and Glory be to Him **يُرِيدُونَ** they associate (with Him) **يُشْرِكُونَ** they want **أَنْ** with their **بِأَفْوَاهِهِمْ** Allah's **اللَّهُ** Light **نُورَ** extinguish **يُطْفِئُوا** mouths **وَيَأْبَى** but refuses **اللَّهُ** Allah **إِلَّا** except **أَنْ** that **يُتِمَّ** He

hate (it) كَرِهَ even though وَلَوْ His Light نُورُهُ perfect  
disbelievers الْكَافِرُونَ ﴿٣١﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirân* (disbelievers) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ  
عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتَنِرُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقِرُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ  
أَلِيمٍ ﴿٣٢﴾

His Messenger أَرْسَلَ Who الَّذِي it is He هُوَ  
(of) truth الْحَقِّ and the religion وَدِينِ with guidance بِالْهُدَىٰ  
(Islam) لِيُظْهِرَهُ over عَلَى to make it superior الدِّينِ religions كُلِّهِ  
the polytheists الْمُشْرِكُونَ hate (it) كَرِهَ even though وَلَوْ all  
there are كَثِيرًا verily إِنَّ believe آمَنُوا who يَا أَيُّهَا O you الَّذِينَ  
and the الْأَخْبَارِ of the (Jewish) rabbis وَالرُّهْبَانِ many  
the wealth أَمْوَالَ who devour يَأْكُلُونَ (Christian) monks  
and hinder (them) وَيَصُدُّونَ in falsehood بِالْبَاطِلِ (of) mankind  
and those who وَالَّذِينَ (of) Allah اللَّهُ the Way سَبِيلِ from عَن  
and (do) وَلَا and silver وَالْفِضَّةَ gold الذَّهَبَ board up يَكْتَنِرُونَ  
not يُفْقِرُونَهَا فِي spend it سَبِيلِ the Way اللَّهُ (of) Allah اللَّهُ فَبَشِّرْهُمْ  
a painful أَلِيمٍ torment بِعَذَابٍ announce unto them

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikân* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and



إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ مَا كَانَ لِيُؤَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلِلُوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَأْتِيَهُمَا الَّذِينَ مَآمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

إِنَّمَا النَّسِيءُ indeed the postponing (of a Sacred Month) (is) زِيَادَةٌ (is) indeed  
 فِي an addition to الْكُفْرِ disbelief يُضَلُّ are led astray بِهِ  
 الَّذِينَ thereby those كَفَرُوا who disbelieve (the disbelievers) يُحْلِلُونَ  
 مَا حَرَّمَ Allah has forbidden and make it lawful مَا حَرَّمَ Allah has forbidden  
 زَيْنَ لَهُمْ made pleasing to them سُوءَ the evil أَعْمَالِهِمْ (of) their  
 وَاللَّهُ and Allah لَا not يَهْدِي guides الْقَوْمَ the people  
 الْكَافِرِينَ ﴿٣٧﴾ O you who disbelieve يَأْتِيَهُمَا الَّذِينَ who believe  
 إِذَا (is) the matter with you لَكُمْ what (that) when  
 قِيلَ it is asked لَكُمْ to you أَنْفِرُوا to march forth فِي in سَبِيلِ the  
 Way Allah (of) أَنْتَاقَلْتُمْ you cling heavily إِلَى to الْأَرْضِ the  
 أَرْضَيْتُمْ are you pleased? بِالْحَيَاةِ with the life الدُّنْيَا (of)  
 مِنَ this world rather than الْآخِرَةِ the Hereafter فَمَا (of)  
 مَتَّعُ nothing (is) the enjoyment الْحَيَاةِ (of) the life الدُّنْيَا (of)  
 فِي this world in الْآخِرَةِ the Hereafter إِلَّا but قَلِيلٌ ﴿٣٨﴾ little

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve. 38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.



إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِينَ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you **يُعَذِّبْكُمْ** you march forth **تَنْفِرُوا** if not **إِلَّا**  
and will replace you **وَيَسْتَبْدِلْ** a painful **أَلِيمًا** with torment **عَذَابًا**  
you can **تَضُرُّوهُ** and not **وَلَا** besides you **غَيْرَكُمْ** people **قَوْمًا**  
all **كُلِّ** over **عَلَى** and Allah **وَاللَّهُ** at all **شَيْئًا** harm Him  
you help him **تَنْصُرُوهُ** if not **إِلَّا** (is) Able **قَدِيرٌ** things  
(Muhammad) **فَقَدْ** did help him **نَصَرَهُ** for indeed **إِذْ** Allah **اللَّهُ**  
who disbelieve **كَفَرُوا** those **الَّذِينَ** drove him out **أَخْرَجَهُ** when  
**ثَانِينَ** the second **اثنَيْنِ** (of) two **إِذْ** when **هُمَا**  
he said **يَقُولُ** when **إِذْ** the cave **الْغَارِ** in **فِي** they (both) were  
**لِصَاحِبِهِ** to his companion **لَا** not **تَحْزَنْ** be sad **إِنَّا** surely **اللَّهُ**  
Allah **مَعَنا** (is) with us **فَاَنْزَلَ** then sent down **اللَّهُ** Allah  
and strengthened him **وَأَيَّدُوهُ** upon him **عَلَيْهِ** His peace **سَكِينَتَهُ**  
**بِجُنُودٍ** with forces (angels) **لَّمْ** not **تَرَوْهَا** which you saw  
and made **كَلِمَةَ** the word **الَّذِينَ** (of) those who **كَفَرُوا**  
and the Word **وَكَلِمَةُ** the lowermost **السُّفْلَى** disbelieve  
Allah **هُوَ** (of) Allah **إِنَّ** it is **الْعُلْيَا** the uppermost **وَاللَّهُ** and  
Allah **عَزِيزٌ** (is) All-Mighty **حَكِيمٌ** All-Wise

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. 40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

أَنْفِرُوا (you are) light خِفَافًا or march forth (whether) وَثِقَالًا heavy  
 وَجَاهِدُوا with your wealth بِأَمْوَالِكُمْ and strive hard وَأَنْفُسِكُمْ your lives  
 فِي in and your lives سَبِيلِ (of) Allah اللَّهُ this ذَلِكَُمْ (is) better خَيْرٌ لَّكُمْ  
 إِنْ for you كُنْتُمْ if (but) تَعْلَمُونَ you (٤١) تَعْلَمُونَ you (but) كُنْتُمْ if  
 لَوْ had كَانَ been عَرَضًا gain قَرِيبًا a near and وَسَفَرًا a near  
 journey they would have followed you لَاتَّبَعُوكَ an easy قَاصِدًا journey  
 but بَعُدَتْ was long عَلَيْهِمُ for them الشُّقَّةُ the distance  
 وَسَيَحْلِفُونَ by Allah بِاللَّهِ and they would swear لَوِ if we  
 only could we would certainly have come forth لَخَرَجْنَا with مَعَكُمْ we  
 you they destroy أَنْفُسَهُمْ and Allah وَاللَّهُ their ownelves  
 knows إِنَّهُمْ that they لَكَاذِبُونَ (٤٢) لَكَاذِبُونَ (are) liars عَفَا (to)  
 Allah اللَّهُ you grant leave أَذِنْتَ why did لِمَ you (to) لَهُمْ (to)  
 them حَتَّى so that يَتَبَيَّنَ becomes clear لَكَ to you الَّذِينَ the  
 told the truth وَتَعْلَمَ and you had known الَّذِينَ the (٤٣) الْكَاذِبِينَ  
 liars

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh: "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are liars. 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

لَا يَسْتَفْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾  
 إِنَّمَا يَسْتَفْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾  
 وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ  
 الْقَاعِدِينَ ﴿٤٦﴾

لَا يَسْتَفْذِنُكَ ask your leave (to be exempted) الَّذِينَ would not  
 وَالْيَوْمِ الْآخِرِ and Day in Allah بِاللَّهِ believe those who  
 يُجَاهِدُوا they fight from أَنْ the Last  
 وَأَنْفُسِهِمْ and their lives وَاللَّهُ and Allah عَلِيمٌ (is) All-Knower  
 بِالْمُتَّقِينَ ﴿٤٤﴾ it is only of those who are pious that ask يَسْتَفْذِنُكَ  
 الَّذِينَ your leave لَا those who (do) not بِاللَّهِ believe  
 وَالْيَوْمِ الْآخِرِ and Day the Last وَارْتَابَتْ in doubt and  
 قُلُوبُهُمْ their hearts فَهُمْ in so they their doubts يَتَرَدَّدُونَ ﴿٤٥﴾  
 وَلَوْ they waver they had intended to أَرَادُوا and if لَأَعَدُّوا march out  
 لَهُ certainly they would have made عُدَّةً for it  
 كَرِهَ but some preparation Allah وَاللَّهُ was averse to  
 انْبِعَاثَهُمْ their being sent forth فَثَبَّطَهُمْ so He made them lag behind  
 وَقِيلَ اقْعُدُوا and it was said sit you مَعَ along with الْقَاعِدِينَ ﴿٤٦﴾  
 those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious). 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا لِلنَّاسِ إِلَّا فِي سَنَاءٍ وَمَا يَنْبَغُ لَكُمُ الْقِتْنَةُ وَفِيكُمْ سَمْعُونُ لَمْ وَاللَّهُ  
 عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ  
 وَهُمْ كَاذِبُونَ ﴿٤٨﴾

لَوْ if حَرَجُوا they marched out فَبِكُمْ with you مَا nothing زَادُوكُمْ disorder إِلَّا they would have added to you خَبَالًا except in your midst خَلَلَكُمْ and they would have hurried about وَلَا وَضَعُوا and sowing among you الْفِتْنَةَ and (there وَفَبِكُمْ sedition and they would have listened سَتَعُونَ are some) among you to لَهُمْ of those وَاللَّهُ and Allah عَلَيْهِمُ (is) All-Knower بِالظَّالِمِينَ ﴿٥٧﴾ them they had plotted اتَّبَعُوا verily لَقَدْ who are wrong-doers الْفِتْنَةَ sedition مِنْ قَبْلُ and had upset وَكَلَبُوا for you لَكَ and sedition مِنْ قَبْلُ until جَاءَ الْحَقُّ (victory) the truth (victory) وَظَهَرَ and matters حَقٌّ until جَاءَ the Decree اللَّهُ (of) Allah أَمْرٌ became manifest though they وَهُمْ hated (it) كَرِهُوا ﴿٥٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the *Zâlimûn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

وَمِنْهُمْ مَن يَقُولُ أَدْعُنِي إِلَىٰ وَلَا تَقْنِئْ عَلَيَّ إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٨﴾ إِنَّ تُصِيبَكَ حَسَنَةٌ تَسُؤُهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَكَتَلُوا وَهُمْ فَرِحُونَ ﴿٥٩﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٠﴾

وَمِنْهُمْ (is) and among them مَنْ he who يَقُولُ says أَدْعُنِي grant me leave إِلَى leave وَلَا and not تَقْنِئْ put me into trial إِلَّا surely فِي into الْفِتْنَةِ trial سَقَطُوا and verily وَإِنَّ جَهَنَّمَ Hell لَمُحِيطَةٌ (is) surrounding بِالْكَافِرِينَ ﴿٥٨﴾ the disbelievers إِنَّ if تُصِيبَكَ good حَسَنَةٌ تَسُؤُهُمْ it grieves them وَإِنْ they say يَقُولُوا a calamity مُصِيبَةٌ overtakes you تُصِيبَكَ but if قَدْ indeed أَخَذْنَا We took أَمْرًا our precaution مِنْ قَبْلُ before

وَيَكْتُولُوا and they turn away وَهُمْ and they (are) فَرِحُوا and they rejoicing قُلْ say لَنْ nothing يُصِيبَنَا shall ever happen to us إِلَّا except مَا what كَتَبَ Allah ﷻ has ordained لَنَا for us هُوَ our Protector وَعَلَى and in Allah ﷻ He is مَوْلَانَا the believers الْمُؤْمِنُونَ their trust

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

قُلْ هَلْ تَرْتَضُونَ إِنَّا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِندِهِ أَوْ يَأْتِيَنَا فَتَرْتَبِصُوا إِنَّا مَعَكُمْ مُتَرْتَبِصُونَ ﴿٥٠﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِلَّا مِمَّا كُنْتُمْ قَوْمًا فَاسْقِينَ ﴿٥١﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ. وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٢﴾

قُلْ say هَلْ do تَرْتَضُونَ you wait إِنَّا for us (anything) إِلَّا except إِحْدَى one الْحُسَيْنَيْنِ (of) the two best things and we وَنَحْنُ (are) waiting نَرْتَبِصُ await بِكُمْ for you أَنْ either that يُصِيبَكُمُ either that Allah ﷻ with a punishment عَذَابٍ from عِندِهِ Himself with عَذَابٍ we too إِنَّا so wait فَتَرْتَبِصُوا at our hands أَوْ or يَأْتِيَنَا say قُلْ (are) waiting مُتَرْتَبِصُونَ ﴿٥٠﴾ willingly طَوْعًا spend أَنْفِقُوا say قُلْ (are) waiting أَوْ or كَرْهًا unwillingly لَنْ will not يُتَقَبَلَ مِنْكُمْ it be accepted from you إِنْكُمْ verily you كُنْتُمْ from them فَاسْقِينَ ﴿٥١﴾ disobedient وَمَا and nothing مَنَعَهُمْ prevents them أَنْ from تُقَبَلَ مِنْهُمْ being accepted from نَفَقَتُهُمْ from them أَنَّهُمْ except إِلَّا contributions كَفَرُوا disbelieved بِاللَّهِ they يَأْتُونَ and that not وَلَا and in His Messenger وَرَسُولِهِ in Allah (are) lazy كُسَالَى they وَهُمْ except إِلَّا prayer الصَّلَاةَ come to وَلَا (are) unwilling يُنْفِقُونَ and (that) not إِلَّا they offer contributions كَارِهُونَ ﴿٥٢﴾ (are) unwilling

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٣﴾ وَيَخْلَفُونَ بِاللَّهِ إِيْتِمًا لِّمَنْكُمْ وَمَا هُمْ بِمُتَّقِينَ ﴿٥٤﴾ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٥﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَّوَلُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٦﴾

nor/or وَلَا their wealth أَمْوَالُهُمْ amaze you تُعْجِبْكَ so let not  
أَوْلَادُهُمْ their children إِنَّمَا in reality يُرِيدُ Allah الله intends  
لِيُعَذِّبَهُمْ to punish them بِهَا with these things فِي in the life الدُّنْيَا  
the life وَتَزْهَقَ (of) this world أَنْفُسُهُمْ and that shall depart (die)  
وَهُمْ while they are كَافِرُونَ ﴿٥٣﴾ disbelievers وَيَخْلَفُونَ ﴿٥٤﴾  
and they لِمَنْكُمْ that they are truly إِيْتِمًا by Allah الله swear  
of you وَمَا (are) but they قَوْمٌ they هُمْ while not  
فَرُقُوا they find يَجِدُونَ should لَوْ who are afraid ﴿٥٥﴾ people  
a place of مُدْخَلًا or أَوْ caves مَغْرَبًا or أَوْ a refuge  
مَلْجَأًا concealment لَوَلُوا they would turn straightway إِلَيْهِ thereto وَهُمْ  
rush (with a swift rush) يَجْمَحُونَ ﴿٥٦﴾ and they

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٥﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ

وَمِنْهُمْ who and of them are some **يَلْمِزُكَ** accuse you (O Muhammad) **فِي** in **الصَّدَقَاتِ** the matter of the alms **فَإِنْ** if **أَعْطُوا** but if they are pleased **رَضُوا** part thereof they are given **لَمْ** not **يُعْطُوا** they are given **مِنْهَا** thereof **إِذَا** behold **هُمْ** they **يَسْتَخْطُونَ** are enraged **وَلَوْ** would **أَنَّهُمْ** that they **رَضُوا** were **مَّا** contented **عَنِ** with what **أَتَاهُمْ** Allah **وَرَسُولُهُ** and His Messenger **وَقَالُوا** and had said **حَسْبُنَا** (is) SuffICIENT for us **اللَّهُ** Allah **سَيُؤْتِينَا** will give us **مِنْ** of **فَضْلِهِ** His Bounty **وَرَسُولُهُ** and (also) His Messenger **إِنَّا** we **إِلَى** (to) **اللَّهُ** implore **رَغْبَتُهُ**

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! 59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is SuffICIENT for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَنَمِمْ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَذْنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا وَنَكَرُوا الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

﴿ إِنَّمَا only **الصَّدَقَتُ** alms, charities (Zakat) **لِلْفُقَرَاءِ** (are) for the poor (who beg) **وَالْمَسْكِينِ** and the poor (who do not beg) **وَالْعَمِلِينَ** and those employed to collect **عَلَيْهَا** them (the funds) **وَالْمُؤَلَّفَةِ** for attracting those who have been inclined (towards Islam) **وَفِي** their hearts **وَالْغَنَمِمْ** and to (free) **الرِّقَابِ** the captives **وَفِي** those in debt **وَأَبْنِ** and for (in) **السَّبِيلِ** Allah's Way **فَرِيضَةً** a duty **مِّنَ** (from) imposed **اللَّهُ** Allah **وَاللَّهُ** Allah **عَلِيمٌ** and All-Knower **حَكِيمٌ** (is) All-Wise **وَمِنْهُمْ** those who **الَّذِينَ** and among them (are) **يُؤْذُونَ** hurt **وَيَقُولُونَ** the Prophet **هُوَ** and say **أَذْنٌ** he is (lending

what is best **حَسْبُ** he listens to **أُذُنُ** say **قُلْ** his ear to every news)  
 and has faith **وَيُؤْمِنُ** in Allāh **بِاللَّهِ** he believes **يُؤْمِنُ** for you **لَكُمْ**  
 to those **لِلْمُؤْمِنِينَ** and (is) mercy **وَرَحْمَةً** in the believers  
 hurt **يُؤْذُونَ** and those who **وَالَّذِينَ** of you **مِنْكُمْ** believe **يُؤْمِنُوا** who  
 torment **عَذَابُ** for them **لَهُمْ** (of) Allāh **اللَّهُ** the Messenger **رَسُولُ**  
 a painful **أَلِيمٌ**

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٠﴾ أَلَمْ يَعْلَمُوا أَنَّهُ  
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَبْدَلَهُمُ اللَّهُ فِئَةً حَالِقَةً فِيهَا ذُرِّيَةُ الْعِزِّ الْعَظِيمِ ﴿٦١﴾ يَحْذَرُ  
 الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِنْ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٢﴾

يَخْلِفُونَ بِاللَّهِ لَكُمْ by Allāh **بِاللَّهِ** they swear **يَخْلِفُونَ** to you (Muslims)  
 and His Messenger **وَرَسُولُهُ** but Allāh **وَاللَّهُ** in order to please you  
 if **إِنْ** they should please Him **يُرْضَوْهُ** that **أَنْ** has more right **أَحَقُّ**  
 know **يَعْلَمُوا** did not **أَلَمْ** (are) believers **مُؤْمِنِينَ** they **كَانُوا**  
 opposes and shows hostility **يُحَادِدِ** whoever **مَنْ** that **أَنْتُمْ** they  
 for **لَمْ** certainly **فَأَبْدَلَهُ** and His Messenger **وَرَسُولَهُ** Allāh **اللَّهُ** (to)  
 to abide **حَالِقَةً** (of) Hell **جَهَنَّمَ** the Fire **نَارَ** him will be  
 therein **ذَلِكَ** that (is) **الْخِزْيُ الْعَظِيمُ** disgrace **يَحْذَرُ** extreme  
 should be revealed **تُنَزَّلُ** lest **أَنْ** the hypocrites **الْمُنَافِقُونَ** fear  
 showing **تُنَبِّئُهُمْ** a Surah (chapter of Quran) **سُورَةٌ** about them  
 mock **اسْتَزِرُوا** say **قُلِ** their hearts **قُلُوبِهِمْ** (is) in **فِي** what **بِمَا** them



all that **مَا** will bring to light **يُخْرِجُ** Allah **اللَّهُ** but certainly **إِنَّ**  
you fear **تَحْذَرُونَ** ﴿١٦﴾

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad عليه الله صلى الله عليه وسلم), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allâh (عز وجل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٦﴾  
لَا تَعْدِرُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّمْ عَنْ طَائِفَةٍ مِنْكُمْ تُغْدِبُ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٧﴾  
الْمُتَّقُونَ وَالْمُتَّقِينَ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَنَكِرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿١٨﴾

they declare **لَيَقُولُنَّ** you ask them (about this) **إِنْ سَأَلْتَهُمْ** if  
and joking **وَلَعَبُ** talking idly **نَخُوضُ** we were **كُنَّا** only  
and His Verses **وَأَيَاتِهِ** was it at Allah **أَبِاللَّهِ** say **قُلْ** (playing)  
**وَرَسُولِهِ** and His Messenger **كُنْتُمْ** that you were **تَسْتَهْزِئُونَ** ﴿١٦﴾  
you **كَفَرْتُمْ** indeed **فَمَا** make excuses **تَعْدِرُوا** no **لَا** mocking  
We **عَنْ** if **إِنْ** you had believed **إِيمَانِكُمْ** after **بَعْدَ** disbelieved  
**طَائِفَةٍ** We will punish **تُغْدِبُ** of you **مِنْكُمْ** some **طَائِفَةٍ** pardon  
**مُجْرِمِينَ** ﴿١٧﴾ they were **كَانُوا** because **بِأَنَّهُمْ** others (amongst you)  
and **الْمُتَّقِينَ** the hypocrites men **الْمُتَّقُونَ** criminals (sinners)  
they **يَأْمُرُونَ** another **بَعْضٍ** from **مِنْ** some **بَعْضُهُمْ** women  
from **عَنِ** and forbid **يَنْهَوْنَ** evil (disbelief) **بِالْمَنَكِرِ** enjoin  
their hands **أَيْدِيَهُمْ** and they close **وَيَقْبِضُونَ** good (Islam) **الْمَعْرُوفِ**  
so He has forgotten **فَنَسِيَهُمْ** Allah **اللَّهُ** they have forgotten **نَسُوا**  
them **إِنَّ** **الْمُنَافِقِينَ** verily **الْمُنَافِقِينَ** **هُمُ** the hypocrites **الْفَاسِقُونَ** ﴿١٨﴾  
the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât and His Messenger (صلى الله عليه وسلم) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٥﴾ كَذَٰلِكَ يَنْقُلُ اللَّهُ أَسْأَدَ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخُلُقَيْهِمْ فَاسْتَمْتَعْتُمْ بِخُلُقَيْكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخُلُقَيْهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَظِطُوا أَعْمَلَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٦﴾

وَعَدَ اللَّهُ the hypocrites men الْمُنَافِقِينَ and the disbelievers وَالْكُفَّارَ and women الْمُنَافِقَاتِ and the Fire نَارَ جَهَنَّمَ the Fire and therein they shall abide خَالِدِينَ فِيهَا it will suffice them وَلَعَنَّ اللَّهُ has cursed them وَلَهُمْ suffice them كَذَٰلِكَ like those كَذَٰلِكَ lasting مُّقِيمٌ is a torment عَذَابٌ them before you كَانُوا they were أَشَدَّ mightier مِنْكُمْ than you and more abundant أَمْوَالًا in wealth وَأَوْلَدًا children they had enjoyed فَاسْتَمْتَعُوا children as enjoy فَاسْتَمْتَعْتُمْ so enjoy كَمَا your portion (a while) اسْتَمْتَعَ their portion بِخُلُقَيْهِمْ before you كَذَٰلِكَ those الَّذِينَ enjoyed as وَلَهُمْ and you indulged in play and pastime وَخُضْتُمْ (a while) such are they خَاضُوا they indulged in play and pastime أُولَٰئِكَ they indulged in play and pastime حَظِطُوا are in vain أَعْمَلَهُمْ in the Hereafter وَالْآخِرَةِ and (in) the Hereafter وَأُولَٰئِكَ and such (are) وَأُولَٰئِكَ they the losers الْخَاسِرُونَ (who are)

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. 69. Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾  
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

أَلَمْ of those الَّذِينَ the story نَبَأُ reached them يَأْتِيهِمْ has not  
قَبْلِهِمْ before them قَوْمِ the people نُوحٍ (of) Noah وَعَادٍ (of) Ad وَثَمُودَ  
وَقَوْمِ and the people إِبْرَاهِيمَ (of) Abraham وَأَصْحَابِ  
مَدْيَنَ and the dwellers of the cities الْمُؤْتَفِكَاتِ (of) Madyan  
أَنَّهُمْ to them came رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ  
فَمَا with clear proofs كَانَ so not اللَّهُ it was اللَّهُ  
لِيَظْلِمَهُمْ they used to كَانُوا but وَلَكِنْ who wronged them  
يَظْلِمُونَ themselves wrong ﴿٧٠﴾ وَالْمُؤْمِنُونَ the believing men  
وَالْمُؤْمِنَاتُ some بَعْضُهُمْ أَوْلِيَاءُ Bَعْضٍ are protectors of others  
يَأْمُرُونَ they command بِالْمَعْرُوفِ good وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
evil وَيُقِيمُونَ and they offer perfectly الصَّلَاةَ (their) prayers  
وَيُؤْتُونَ the Zakat الزَّكَاةَ and give اللَّهُ and obey وَيُطِيعُونَ  
وَرَسُولَهُ these سَيَرْحَمُهُمُ and His Messenger أُولَئِكَ  
Allah إِنَّ Allah surely اللَّهُ All-Mighty عَزِيزٌ  
All-Wise ﴿٧١﴾ حَكِيمٌ

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ يَرْضَوْنَ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٣﴾

وَعَدَ اللَّهُ the believing men الْمُؤْمِنِينَ and the believing women الْمُؤْمِنَاتِ Gardens جَنَّاتٍ and women جَنَّاتٍ under which flow جَرَى from تَحْتِهَا the rivers خَالِدِينَ therein فَيَا to dwell forever وَمَسْكَنٍ beautiful طَيِّبَةٍ in جَنَّاتٍ (of) Adn (Eden عَدْنُ Gardens in جَنَّاتٍ of Allah of وَمِنَ the Good Pleasure وَرِضْوَانٍ Paradise) أَكْبَرُ the greatest bliss ذَلِكَ is هُوَ the فَوْزُ الْعَظِيمُ ﴿٧٢﴾ O النَّبِيُّ the supreme يَا أَيُّهَا the Prophet جَاهِدِ against the كُفَّارَ the disbelievers وَالْمُنَافِقِينَ the hypocrites and be وَغْلُظْ and the جَهَنَّمَ (is) Hell against them وَمَأْوَهُمْ and their abode وَيَسَّ the destination الْمَصِيرُ ﴿٧٣﴾ and worst indeed

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. 73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَعْلَمُونَ ﴿٧٤﴾ وَإِنْ يَتُوبُوا إِلَى اللَّهِ عَذَابَ الْيَمِينِ وَالْآخِرَةُ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلٍ وَلَا نَصِيرٍ ﴿٧٥﴾

يَخْلِفُونَ they swear بِاللَّهِ by Allah مَا did not قَالُوا (that) وَلَقَدْ they said قَالُوا but really كَلِمَةَ the word الْكُفْرِ (of) disbelief وَكَفَرُوا and they disbelieved بَعْدَ after إِسْلَامِهِمْ Islam وَهُمْ they resolved وَمَا that which لَمْ unable قَالُوا they could find (any) نَصِيرٍ and not وَمَا they were to carry out

Allah had enriched them أَغْنَاهُمْ that أَن except cause to do so) if His Bounty فَضْلِهِ of and His Messenger رُسُولُهُ Allah فَإِنْ then for them لَهُمْ better خَيْرًا it will be بِكُمْ they repent يَتُوبُوا then Allah will punish them يُعَذِّبُهُمْ they turn away يَسْتَوِلُوا but if عَذَابًا torment أَلِيمًا with a painful in فِي the world الدُّنْيَا and the Hereafter on فِي (there is) for them لَهُمْ and none وَمَا and the Hereafter a helper نَصِيرٌ ﴿٧٦﴾ nor/or وَلَا a protector وَلِيٌّ as earth مِنْ

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِذَا مَاتْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا عَاهَدُهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغُيُوبَ ﴿٧٨﴾

made a covenant عَاهَدَ (are) some who مِّنْ and of them وَمِنْهُمْ Allah with لَئِذَا (saying): if مَاتْنَا He bestowed on us فَضْلِهِ of His Bounty لَنَصَّدَّقَنَّ We will verily give charity وَلَنَكُونَنَّ among الصَّالِحِينَ and will be certainly مِنْ He gave them عَاهَدُهُمْ then when فَلَمَّا righteous and بَخِلُوا stingy they became وَتَوَلَّوْا (with it) Bounty so He مُّعْرِضُونَ (are) averse فَأَعْقَبَهُمْ and they وَهُمْ turned away their قُلُوبِهِمْ into فِي by putting hypocrisy نِفَاقًا punished them they shall meet Him يَلْقَوْنَهُ the Day (when) يَوْمِ till إِلَى hearts بِمَا because أَخْلَفُوا (the covenant with) Allah they broke مَا and because وَبِمَا they had promised (Him) وَعَدُوهُ which



79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٠﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

فَرِحَ rejoiced الْمُخَلَّفُونَ those who stayed behind بِمَقْعَدِهِمْ in their places خَلْفَ behind رَسُولِ the Messenger اللَّهُ the Messenger (of) Allah وَكَرِهُوا and they hated أَنْ to يُجَاهِدُوا strive and fight بِأَمْوَالِهِمْ with their wealth وَأَنْفُسِهِمْ and their lives فِي in سَبِيلِ the Way اللَّهُ the Way وَقَالُوا and they said لَا not تَنْفِرُوا march forth فِي in الْحَرِّ the heat قُلْ say نَارُ the Fire جَهَنَّمَ (of) Hell أَشَدُّ (is) more intense حَرًّا in heat لَوْ if only كَانُوا they could يَفْقَهُونَ ﴿٨٠﴾ understand فَلْيَضْحَكُوا so much وَلْيَبْكُوا and (they will) cry كَثِيرًا a little جَزَاءً as a recompense بِمَا of what كَانُوا they used to يَكْسِبُونَ ﴿٨١﴾ earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ نَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٢﴾ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٣﴾

فَإِنْ if رَجَعَكَ Allah brings you back إِلَيَّ to طَائِفَةٍ a party  
 مِنْهُمْ of them (the hypocrites) فَاسْتَعِذُوا ask your  
 permission لِلْخُرُوجِ to go out (to fight) فَقُلْ never لَنْ say  
 you shall go out مَعِيَ with me أَبَدًا (never) وَلَنْ nor  
 fight مَعِيَ with me عَدُوًّا an enemy إِنَّكَ you رَضِيتُمْ pleased  
 to sit (now) فَاقْعُدُوا on the first مَرَّةٍ inactive  
 وَأُولَئِكَ those who lag behind وَالَّذِينَ with  
 (O Mohammad) قُضِيَ عَلَيْهِ for أَحَدٍ any مِنْهُمْ of them  
 (hypocrites) مَاتَ who dies أَبَدًا never وَلَا nor تَقُمْ stand عَلَى  
 at قَبْرِهِ his grave إِنَّهُمْ certainly كَفَرُوا they disbelieved بِاللَّهِ Allah  
 وَرَسُولِهِ and His Messenger and دُيُّوا and died وَهُمْ and  
 فَاسِقُونَ (were) diobedient ﴿٨١﴾

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تَعْجَبْ أَمْوَالَهُمْ وَأَوْلَادَهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٢﴾ وَإِذَا  
 أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٣﴾

وَلَا تَعْجَبْ and let not تَعْجَبَكَ amaze you أَمْوَالُهُمْ their wealth وَأَوْلَادُهُمْ or  
 إِنَّمَا only يُرِيدُ Allah intends أَنْ to يُعَذِّبُهُمْ their children  
 فِي in الدُّنْيَا this world وَتَرْهَقَ and that shall depart (die) أَنْفُسُهُمْ their souls وَهُمْ while they  
 كَافِرُونَ (are) disbelievers ﴿٨٢﴾ وَإِذَا and when أَنْزَلَتْ is revealed  
 سُورَةٌ a Surah أَنْ (enjoining) that آمَنُوا they believe بِاللَّهِ in  
 وَجَاهِدُوا and strive hard and fight مَعَ along with رَسُولِهِ His  
 اسْتَأْذِنَكَ Messenger those أُولُوا ask your leave to exempt them  
 مِنَ الطَّوْلِ wealth مِنْهُمْ among them وَقَالُوا and say ذَرْنَا leave us



who sit (at ﴿٨٦﴾ الْقَاعِينَ with those مَعَ we would be نَكُنْ (behind)  
home)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُوٓا۟ ﴿٨٧﴾ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ ءٰمَنُوْا مَعَهُ جٰهَدُوْا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُوْلٰٓئِكَ لَهُمُ الْخَيْرٰتُ وَأُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٨٨﴾ اَعَدَّ اللّٰهُ لَهُمْ جَنَّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا ذَٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٨٩﴾

رَضُوا they are content بِأَن to يَكُونُوا with those مَعَ الْخَوَالِفِ those who sit behind and are sealed up وَطُبِعَ (on) عَلَى قُلُوبِهِمْ so they فَهُمْ لَا do understand ﴿٨٧﴾ يَفْقَهُوٓا۟ their hearts believed الرَّسُوْلُ the Messenger وَالَّذِيْنَ but ءٰمَنُوْا and those who with their بِأَمْوَالِهِمْ strove hard and fought جٰهَدُوْا with him وَأَنْفُسِهِمْ wealth and their lives وَأُوْلٰٓئِكَ such are they لَهُمْ whom الْخَيْرٰتُ (are) the good things وَأُوْلٰٓئِكَ and it is they هُمُ who الْمُفْلِحُوْنَ ﴿٨٨﴾ will be successful اَعَدَّ Allah اَللّٰهُ has prepared لَهُمْ جَنَّٰتٍ gardens تَجْرِىْ flowing under them الْأَنْهٰرُ rivers خٰلِدِيْنَ to dwell forever فِيْهَا ذَٰلِكَ that الْفَوْزُ (is) success الْعَظِيْمُ ﴿٨٩﴾ supreme

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَجَاءَ from those who made excuses الْمُعَذِّرُونَ and came the bedouins الْأَعْرَابِ لِيُؤْذَنَ asking your permission to exempt them وَقَعَدَ الَّذِينَ كَذَبُوا those who and sat at home اللَّهُ had lied to Allah وَرَسُولُهُ and His Messenger سَيُصِيبُ the الَّذِينَ will seize عَذَابٌ of them أَلِيمٌ torment who كَفَرُوا disbelieve لَيْسَ a painful (there is) no عَلَى (on) الضَّعَفَاءِ weak or ill وَلَا (on) الْمَرْضَى or عَلَى (on) الَّذِينَ (those) who لَا find no يَجِدُونَ what يُنْفِقُونَ they spend حَرَجٌ blame إِذَا if and His رَسُولُهُ to Allah اللَّهُ they are sincere (in duty) نَصَحُوا Messenger مَا not عَلَى against الْمُحْسِنِينَ the good-doers (from) سَبِيلٍ (of complaint can be there) ground (of complaint can be there) وَاللَّهُ and Allah عَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعِثْنَهُمْ تَفِضْ مِنَ الدَّمِ حَرَجًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾

وَلَا nor (is there blame) عَلَى those who الَّذِينَ إِذَا مَا when that you provide them with mounts تَحْمِلَهُمْ came to you أَتَوْكَ قُلْتَ and when you said لَا أَجِدُ what I can find

they turned تَوَلَّوْا (on it) عَلَيْهِ bear you (mounts for you) أَتَيْتُكُمْ  
 back رَأَيْتُهُمْ while their eyes تَفِيضُ overflowing مِنْ with الدَّمْعِ  
 tears حَزَنًا of grief أَلَّا that not يَجِدُوا they could find مَا  
 the ground (of السَّيْلُ only إِنَّمَا to spend ٩٢) بِنَفَقَتِ anything  
 ask بَسْتَفْتُونَكَ those who الذِّبِّ (is) against عَلَى complaint)  
 they are content رَضُوا (are) rich أَغْنِيَاءُ yet they وَهُمْ exemptions  
 (the women) who sit behind الْخَوَالِفِ with مَعَ be يَكُونُوا to بَأْنَ  
 so فَهَمَّ their hearts قُلُوبِهِمْ up عَلَى Allah اللَّهُ and has sealed وَطَبَعَ  
 they know يَعْلَمُونَ ٩٣ not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

